

ROSICRUCIAN DIGEST

MARCH, 1950 • 30c per copy



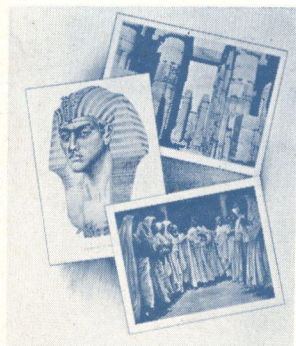
Mysticism • Art • Science



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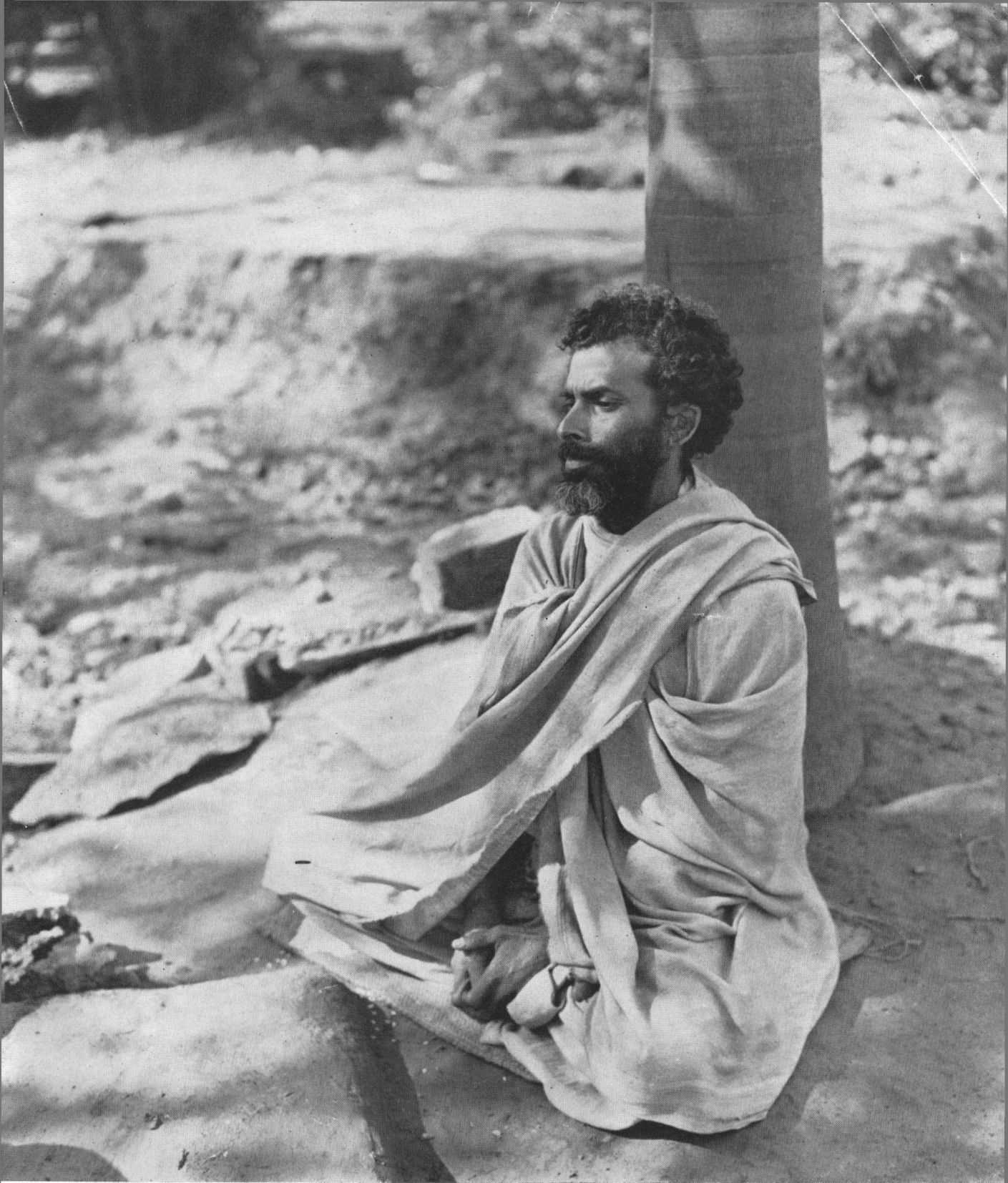
In each century some one or two paintings are outstanding because of their mystical presentation of the religious, cultural, or spiritual emotion of the people of the period. These paintings are inspirations to mankind. Some of them portray the soul of the artist, great men of the past, whose inner philosophies materialize allegorically upon the canvas. Thousands travel great distances to view them in splendid art galleries.

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ROSICRUCIAN SUPPLY BUREAU
SAN JOSE, CALIFORNIA, U. S. A.



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IN MEDITATION

A Brahman sage seeking peace profound through meditation before his humble but picturesque shrine, near Calcutta. He has cast off the sordidness of his material environment by concentrating on the beauty of nature and the teachings of his faith.

(Photo by AMORC Camera Expedition)



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HAVE you felt that inner yearning for Peace?—a release from the noisy grind of a machine-made civilization? Are you constantly reminded of a treadmill of work in a static condition of your life? Have you sought the meaning behind the veil of modern false reality? If you have suffered—this is for you.

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ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL INTERNATIONAL ROSICRUCIAN MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

XXVIII

MARCH, 1950

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SAN JOSE, CALIFORNIA

EDITOR: Frances Vejtasa

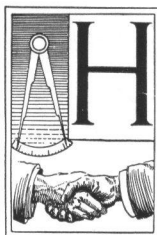
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THE THOUGHT OF THE MONTH

PRACTICAL LIVING

By THE EMPEROR

By featuring this discussion on practical living, we are interrupting the series of narratives about the Emperor's observations on his round-the-world trip which included places in remote mystical lands. However, the travel narratives will be resumed in the April issue.—EDITOR.



HAVE YOU ever thought of what constitutes the practical side of life? Whatever contributes to what one believes is essential to his existence, that he considers as practical. Obviously, then, practical living is related to the individual's conception of his personal welfare.

The more of ourselves that we come to realize and find satisfaction in, the more we wish to further such attributes. An elementary and primitive living-being has a restricted sphere of existence. How simple, for example, are the wants of a pet dog. If its hunger, thirst, and other organic desires are appeased and it is shown the affection it craves, its life is full. If the dog could reason sufficiently about its satisfactions, it would undoubtedly conclude that the whole practical end of life is the gaining of sustenance and the holding of his master's love.

Today we find millions of persons, garbed in the habiliments of our times, whose measurement of life is little more than that of some primitive human or even of an animal. Food, drink, shelter, and sensuous pleasures are the ends of their existence. To them those activities, the employment of hands and brain, which provide these things, are the practical aspects of living. All else they consider as either the extrava-

gance of some mood or a highly abstract venture not worthy of the better part of their efforts. Therefore, we find such persons indisposed to make any sacrifice to continue a cultural program.

Life makes its demands upon us as organic beings. We must first live before we can exercise all the functions of life. Admittedly, there are those conditions which are of primary importance. Because such come first does not mean, however, that that which should follow them must be disqualified as being *impractical*. For example, one must climb a flight of stairs before he can avail himself of whatever advantages await him on the floor above. Is it not also practical to prepare oneself for what one may experience upon reaching this floor above? Why should one consider the ascent more practical than that which is to be gained by making the climb?

Likewise, as rational beings, why should we consider the ways and means by which to live as the whole practical aspect of life? The aesthetic inclinations one has, the love of music, of the fine arts generally, or the urge to create in any form, are attributes of the functions of living. They are the consequence of our nature. They are as much a part of self as any organ of our body or any appetite. The man (or woman) who has an incessant love of knowledge, who feels morally and

mentally refreshed when he has filled the void in his thought, is most certainly *practical* when he pursues such an end. These activities are essential to the fullness of his personal existence.

Transcendental Enjoyments

The individual who attempts a study of the Rosicrucian philosophy and who terms as practical only that aspect of its teachings which touches upon one part of his nature is not ready for a fully comprehensive system of living. That which satisfies the yearnings of the mind and the psychical nature of man is *practical* in that it serves him. There is nothing impractical in any study unless it is in no way contiguous to your life. The man who declares intellectual, moral, and spiritual pursuits as being impractical for him is admitting a very restricted level of conscious-

ness. He walks the earth as a man, but he functions upon it as a far lesser being.

Physically, most of our appetites are congenital. At least they are in full bloom within but a few years after birth. The intellectual and psychical inclinations require the exercise of will. They must be cultivated. Once realized, they are ceaseless in their pangs for gratification. The satisfactions which they afford are far more positive than any pleasures of the body. To those who experience these transcendental enjoyments, the ways which serve them are as much a part of practical living as that which nurtures the body. Let no one then call *impractical* a prayer, a poem, a profound meditation until he has first known the end which these things fulfill.



Can You Explain This?

Reference was made recently to the fact that the water of the Ganges River is said to be free from cholera or dysentery germs; and also that it remains fresh for a longer time than water from many other places. Frater Algot Lange whose business some years ago took him along the Amazon River in South America, and on the Mahakam in Dutch South and East Borneo, set forth some of his experiences in a letter and asked a question. During several years' sojourn in both the Upper and Lower Amazon, he writes, he rarely found one healthy person. Malaria, beriberi, typhoid fever, and dysentery were present, as well as digestive disorders, ulcers and infections. The infected waters of the Amazon seemed to be the cause. Bathing in the water was unwise and using it for drinking dangerous.

On the Mahakam River in Dutch

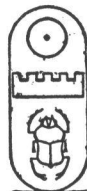
South and East Borneo, however, there was a surprising difference. In the main, the living conditions were the same as those along the Amazon. The water teemed with animal life; but here the people, mostly Mohammedans, used the river water daily not only for bathing, but also for drinking, in many cases actually living over it in homes built on piles. They seemed especially well and free from disease.

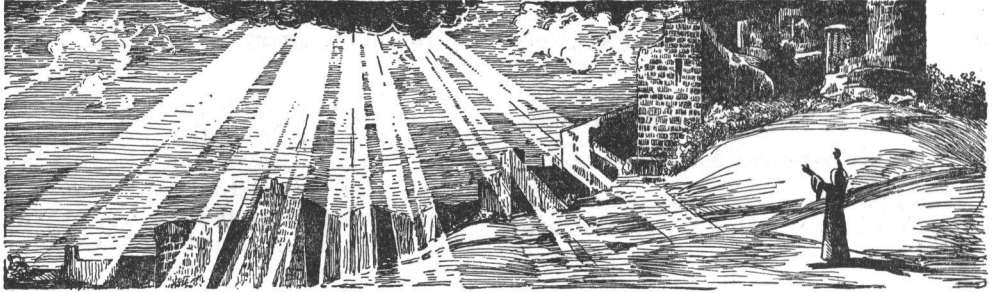
How can one explain the contrast existing between the living conditions on these two great rivers, both in equatorial regions? The Amazon extremely unhealthy, supporting a population generally sickly and infected, the Mahakam supplying potable water almost miraculous in its healing powers and giving rise to a people surprisingly healthy and free from disease. Can you explain it?



Happiness is hard to acquire and easy to lose, if it consists of many things.

—Validivar.





Rosicrucian New Year

Monday, March 20, 1950, Is Proclaimed by the Imperator as
The Beginning of the Traditional Rosicrucian New Year 3303



THE REASON is obvious as to why man has depended upon the apparent movement of the sun, the moon, and the stars for his guidance in determining the periods of time. Early man could naturally conclude that the heavenly bodies were moving about him and that his life was centered within the environment in which he lived. Everything else outside of that immediate environment was believed to move in relationship to it.

To him, the daily movement of the sun across the sky, and at night the appearance of the moon, were evidences of various celestial phases taking place at regular intervals. The successive regularity of the different phases of the moon inspired man in his first conception of the existence of periods of time longer than day and night. Some early peoples referred to an interval of time as one or more moons. They usually measured the period from the beginning of one of the moon's phases until the time when that same phase appeared again, or a period of approximately four weeks.

It was very easy to see the next step in this process, since man observed that certain positions of the firmament coincided with seasons of the year, and so the next division of time, the season, as recognized by early man, was brought into being; a season followed

by three different seasons constituted the time now referred to as a year.

One further conclusion made from these observations seemed to place the beginning of a new year, or a new cycle of the seasons, at the time when the apparently static condition of winter ended. To these ancient observers, winter obviously seemed to be the final season of the year; it was the season after the harvest, when plants as well as animals, particularly in the temperate zones, indicated a degree of dormancy. It was in this way that gradually the idea of a new year as beginning with the spring equinox became established.

For various reasons, the calendar as we use it today, no longer recognizes the beginning of the spring season as the appearance of a new year. But the tradition of a new year beginning with the spring equinox has so implanted itself upon the consciousness of many people in different parts of the world that it is still ritualistically observed in various ways.

The Rosicrucians have never abandoned the idea of a new year beginning with spring. Although in the life of its individual members and in the material world in which it functions, it is necessary to comply with the accepted calendar, so far as the ritualistic work of AMORC is concerned, the evidence of spring still is traditionally observed as the logical beginning of a new cycle.

The phenomena of nature, or of things awakening to life, serve as an example of what may be duplicated in the human life. At the time of the year when everything in nature is indicating the beginning of a new cycle, or development, man also can pause in his own cycle of living to consider that just as all the things about him are responding to a renewal of life and expression so can he, in his thinking, realize that his potentialities of development, growth and achievement, can be reconsidered and his relationship to the creative and constructive force of the universe be made more intimate.

We therefore dedicate, in our ritualistic observances, this period of the year to consecrate ourselves anew to the ideals and purposes of AMORC and to the renewal of our own personal hopes, ambitions, and aims.

To commemorate the event of a new year, special ritualistic convocations will be conducted in Rosicrucian Lodges and Chapters throughout the world.

Members in many countries and many places will make a unified effort, upon that day, or a day near the date of the new year, to perform the traditional ritual in observance of spring. (The exact time when the sun enters the sign of Aries this year is 8:36 p. m., P.S.T.)

Every member of the Rosicrucian Order is encouraged to attend one of these ceremonies, or, if this is impossible, to observe the private ritual which the individual member can use at home in a period of commemoration at this time of the year.

On the evening of Friday, March 17, a few days prior to the date of the new year, members living in the vicinity of San Jose, California, are invited to attend this traditional new year's observance in a special convocation to be held in the Francis Bacon Auditorium at Rosicrucian Park, at 7:30 p. m. At this time, in accordance with the Rosicrucian tradition, the special new year's ritual will be conducted under the direction of the Imperator.

TO ALL ROSICRUCIANS IN SOUTHERN CALIFORNIA

Hermes Lodge of Los Angeles extends an invitation to active members of AMORC to participate in the 3303 New Year Sacred Feast, and also to witness the installation of officers.

Place: Masonic Temple, 706 W. Pico Blvd., corner of Pico and Figueroa

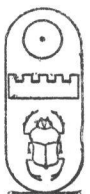
Date: Sunday, March 19—from 12 Noon to 5:00 p. m.

Please bring your membership cards.

IN APPRECIATION

I wish to take this opportunity to personally express my thanks to the many fratres and sorores of the A.M.O.R.C. throughout the world who were so kind as to remember the occasion of my birthday. It would be almost impossible to acknowledge these birthday greetings separately so I hope you will accept this manner of recognition of your kindness.

RALPH M. LEWIS,
Imperator of the A.M.O.R.C.



Paracelsus, the Rosicrucian

By FRANCIS KORDAS, F.R.C., of Hungary

PART ONE

PARACELSUS was interpreted in various ways during the centuries, but always according to the special interest of the period. He was often classified as a quack, as a half-educated wonder-physician, a conjurer, a magician, a homeless tramp; then again he was considered as a Renaissance philosopher, a Gothic transcendentalist, a doctor of the mystic sciences, and so on. His spiritual figure was so tremendous, his knowledge, his experiences so rich and manifold, that it is not surprising that every century, for the justification of its own ideas, claimed Paracelsus as its own.

Few people know that Paracelsus was not only one of the greatest mystics of the Middle Ages, but also an initiated Rosicrucian. Let us sum up his monumental lifework, and search those elements which prove that he was a real Rosicrucian, a sower of the truth.

Paracelsus was a Christian mystic, not in the religious sense of the word, but rather in its scientific and Rosicrucian significance. Every mystic, consciously or unconsciously, strives for unity, for a mystical union with the Deity. He sees the coherence between "above and below," and feels the harmony in the universe. The mystic mind seeks the Cosmic connections. It binds together natural philosophy with religion. The mystic is never "modern"; in fact he is always young and timeless.

Religious systems, scientific theories, philosophical speculations come and go, but mysticism remains forever; for it regards the universe as a whole—coherent and in harmony with every-



thing. The mystic unlike the analytic, regards Nature and Spirit as identical, and does not split it into pieces. Nature's mysticism does not try to search God, but to be in union with Him.

Paracelsus is not an empiric, a Renaissance man, but a Gothic man of dynamic antithesis. He considered everything progressive, in constant change and repetition,

and as the thousand-faced variation of the truth.

"The truth can be explored only by a lie," says one of his paradoxes, "which means that the truth must be examined from both sides. God and evil stand side by side, and this is the only way of acquiring knowledge about both."

Concerning the troubled life of this extraordinary genius, the dates of his birth and death are not quite certain. In the opinion of most researchers, Paracelsus, an only child, was born in November 1493, at Einsiedeln, Switzerland. His father was a medical practitioner; from him he learned a great deal.

In 1502 he left Einsiedeln with his parents to live in Villach, Karnten. His father continued his medical practice the following twenty-three years. With the help of his father, Paracelsus studied the writings of the ecclesiastical scientists; later, he was introduced to elementary alchemy, "the secret science," then into the secrets of herbalism. After being thus prepared, Paracelsus began his wanderings through Germany, France, and Italy, at the high schools of which he learned even more.

During his wanderings he visited Portugal, Spain, England, Prussia,

France, Lithuania, Poland, Hungary, Turkey, and other European countries, where he profited by everything he could hear and see, even including the wandering gypsies.

He learned his chemical knowledge most probably from writings of ancient India; the seven constructions of the human body, from the Kabala; the science of the "signatures," or the interior qualities of forms, he learned from the sages of Egypt; his insight into astrology and alchemy, just as his knowledge concerning spiritual art came from his contemporary adepts, among whom was Agrippa. He often mentions the names of Hermes Trismegistus, Cicero, Lutatius, Aristotle, Sallustius, Juvenalis, Marsilius Ficinus, Plato, Pliny, Raymond Lully, and others. He frequently refers to Henricus Cornelius Agrippa, the great Rosicrucian adept, whose acquaintance he no doubt made during his wanderings. He classified Vergil not only as a poet but also as an initiated magus, "propheta magicus." There were those who believed that Paracelsus knew of several ancient secret manuscripts which were never published, but which contained the most important occult truths.

In the meantime he cured patients, and the tidings of his wonder-cures preceded him in such a way that in some places he was glorified, but in other places, persecuted by the physicians' associations and by the Church.

In 1526 we find him in Strasbourg, but his stay was of short duration. He soon left for Basel, where he associated with the bookprinter Froben and his friends. Here he met the most excellent humanists: Erasmus Rotterdamus, Wolfgang Lachner, Marcus Heiland, Johann Oecolampadius, Wolfgang Musculus, and others. At that time, Basel was the center of intellectual activity. Responding to an appeal by Erasmus, Paracelsus healed Froben; thus his reputation grew even in this circle.

In 1527 Paracelsus was a lecturer at the University of Basel, and also a municipal physician. However, his criticism of the other health officers and pharmacists became rather severe, and he found himself in conflict with the town council. At the University he openly criticized the idolized Avicenna

and Galen, causing a conflict with the University council. There was a pamphlet published against him, and he had to flee from Basel in February, 1528.

After years of wandering, he reappeared in Salzburg at the invitation of the Prince of Bavaria. Here he found peace at last. He died in 1541 at the early age of 48. There were suppositions that he did not die a natural death but was assassinated by his enemies. He left no earthly wealth behind him, but his works mean a great treasure to mankind.

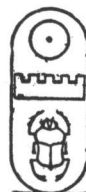
His famous work is *Astronomia Magna* or *Philosophia Sagax*; two well-known works are *Defensiones*, and *Labyrinthus*. He finished *De Natura Rerum* and *Labyrinthus Medicorum Errantium* in the same year. We have to mention the following important writings also: *De Tinctura Physica*, *Thesaurus Thesaurorum Alchemistorum*, *De Metallorum Transmutationibus et Caementis*, and *De Mercuriis Metallorum*.

Natural Doctor

Paracelsus' influence on medical science is recognized by almost everyone, even though his contribution has not been properly evaluated. His belief was that Nature is a physician's best teacher, and that diseases have invisible causes. Disease develops from the inside to outward as a unit. The fundamental principle of life is of a psychic character, responsible for disease or health, according to given circumstances. In reality, illness means that the microcosmic balance of the system is disturbed. Bad habits, passions, vicious thoughts, poisonous imagination, all are capable of causing diseases. The health problems which are due to previous incarnations can be detected by the science of astrology.

"The real physician knows the invisible also, which is nameless, has no matter, and yet is active," he writes. "The Christians ought to be conscious of the fact that the Lord is the first, the supreme physician, for He is the highest, the greatest, the most powerful without whom nothing can happen."

The physician's duty is to help the patient restore the balance between



Man and Cosmos. A real physician must certainly be a philosopher. He must know the substance, the species and the essence of the earth, and be experienced in the labyrinth of cosmical coherences.

Doctors should therefore study the processes or methods of nature. Will power is a great healing factor in cases of illnesses, but many doctors still doubt this. Healing runs parallel in the physical and in the psychic systems; real healing is spiritual alchemy. Paracelsus realized that not only in the Cosmic but also in substances, such as herbs, there are living powers. The purposes of the visible and invisible forms must be fully recognized, since only by this knowledge can doctors really heal. This is the greatest achievement, one *Mysterium Magnum*.

Paracelsus demanded that a physician be an alchemist and cosmographer in order that he might see the "Mother" that produces the mineral.

"Which peasant sees oil in the tree? None. Water in the stone? None; only the physician." Therefore he needs to search repeatedly for the seemingly unseen elements which still must exist in matter; that is, wood in oil, stone in water. This is the *philosophia adepta sagax* (sharp, sensitive, subtle, differentiated philosophy).

Knowing the association between the various parts of the human body and also the influence of the planets upon them, Paracelsus was capable of fulfilling miraculous healings, often in even hopeless cases. He also knew that man, Microcosm, was modelled after the universe, Macrocosm. It is man's task to acquire this knowledge in order to be able to help his fellow men. Therefore, real medical science always considers the cosmic influences—star constellations at specific times—for healing is the process of alchemical application. Paracelsus' aim was above all to restore the disturbed balance between Macrocosm and Microcosm. His treatment therefore was always individual.

Healing Power from the Stars

Astrology takes a most important position in the healing system of Paracelsus. Magnetism radiates from the Sun, and planetary vibrations used in the right way can relieve the patient

from pain. As suggested before, healing powers of herbs, or other substances, are connected with astrology. To be able to use the right herbs in the right place, one must be fully instructed in the relationship between man, herbs, and stars.

Astrology is the most ancient "royal science" known by man. Man's belief that the stars influence his destiny dates back to the most ancient times, but this influence is not as fatalistic and mechanical as inexperienced people might think. The kings and high priests of old were trained astrologers; that is, they were the most educated representatives in the mental hierarchy of their community. Ancient Hermetic teachings state that in the world of ideas a fight is going on, the phenomena of expansion and contraction, of condensation and evaporation—on the physical plane and in nature, and there are also changes in mankind. Ideas too are at war with one another, and their fulfillment occurs at the predestined time, so that later they might give place to stronger groups of thought.

The initiated high priests and kings knew at what time and how the constellations of stars would influence the development of right ideas; therefore, they led their people wisely and with foresight.

The starlit sky is God's open book for those who know how to read it. Paracelsus was one of the greatest astrologers of his time; he not only produced horoscopes after the exact birth dates, but also taught his disciples to understand the higher aspects of astrology. Man is permanently influenced by stars and planets, and above all by the great Cosmos itself.

As our world is a fallen, disorganized, irregular world, planetary influence may do good or evil according to given circumstances. The effects of the stars and planets develop our fundamental nature and qualities, just as the Sun's rays open the petals of flowers, but produce a stench on the garbage heap.

Although man is under the influence of planets, he is still capable of governing his own fate. Paracelsus writes, "It is an old saying that *the wise* rule the planets, and I do believe this. The stars

(Continued on Page 55)

Science and Mysticism

CAN THESE TWO SPHERES BE RECONCILED?

By RALPH M. LEWIS, F. R. C.

LESSON THREE

WHERE does *mysticism* fit into the gradual progression of the human mind? Is mysticism, after all, an obsolete viewpoint having no place in our twentieth century thinking? Should mysticism be relegated to the primitive and speculative minds? In fact, just what is *mysticism*? Many definitions have been offered. We can say, however, that it is the direct awareness of one's relationship with God. Another way of saying it would be that mysticism is the intimate personal consciousness of the Divine Presence.

The principal criticism of mysticism by the materialist is that its concepts, the ideas of its doctrine, are not founded upon objective experience. The materialist is, of course, an empiricist. He centers all realities in objective experience. He makes a grave mistake, however, in relating all the sensations which an individual has to the receptor faculties, or strictly to the organic nature of the individual. First, we must make plain that *mysticism* and *experience* are synonymous. In other words, the mystic, too, has experiences. The mystical consciousness is the *experiencing* of intuitive knowledge. It is the experience of a clear connection between ideas. But the ideas and feelings of a mystical nature transcend those that are the result of the usual reasoning processes, or of wholly objective origin.

The experiences of mysticism seem to originate entirely *within* the being of the individual. Further, they bring a gratification to him which goes far beyond the physical and intellectual

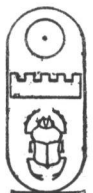


pleasures. In the true mystical experience, the consciousness of the individual loses an awareness of the separateness of things, of dimensions and color, and all those qualities related to the physical world. In the mystical consciousness, even the qualities of the ego may be lost. We exist

to ourselves, but without those determinate characteristics of name and the like.

Philosophy theorizes on the probable unity of the universe. Science tries to prove the existence of such unity by revealing interlocking laws and phenomena. It is mysticism, however, which provides the actual experience of such unity through such states as *Cosmic Consciousness*.

No man can be wholly subjective or objective; even the most rank materialist has states of mind which are definitely subjective. Even the insane person has his moments of objectivity. The true mystic denies neither one nor the other of these states. Mysticism attempts to unify these opposing phases of consciousness, to consider them as two different aspects of *one*. The mystic desires to bring the objective and the subjective into a comprehensible whole. He does not attack the values of objective experience in its entirety, or certain knowledge which it provides. He knows the necessity of experience, for experience of a kind is the very basis of mysticism. With qualifications, we accept the remark of Josiah Royce, American philosopher of the nineteenth century, who said: "The mystic is a thorough-going empiricist."



The Mystical Experience

It is strange to find that in the past, and even today, religion is often hostile to mysticism. Both religion and mysticism are dependent upon intimate subjective experience. Every true religionist has experienced an impelling love, an all-consuming desire, but one which cannot be related to any external archetype. It is a love that is not found in things or for things. Every real religionist has lived through events which he cannot directly relate to those of daily life or to objective phenomena. The true religionist has states of consciousness which he attributes to a supreme deity or to a God power. However, the religionist turns to faith, to sacerdotal authority, to implied authority, to the Church for definitions of the experiences which he has. He resorts to traditions, to dogmas and to creeds, accepting their evaluations implicitly.

The mystic never departs from his intimate experience. To him, it is a part of his own being. *He alone* must evaluate it. He interprets his own states of consciousness and forms ideas which are in accord with the level of his consciousness. As Plotinus, the great Neoplatonic mystic, said, "For that which we seek behold! is Light, and which gives us light." In other words, the mystic is seeking light and he wants to dwell in the light of his own experience. That intimate light is sufficient, for it reveals its own values. He need not turn to religion or to philosophy, or to any source outside himself for interpretations.

The subjective mind, or the subjective consciousness, has various degrees or states of development just as does the objective consciousness. From the ob-

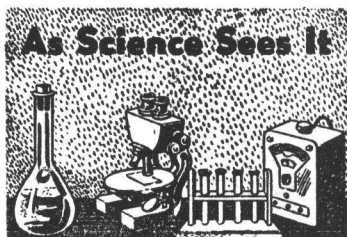
jective viewpoint we know, from experience, that some persons are more observant than others. They are more attentive or analytical. We also know that some persons have defective sense faculties, such as deficient sight or hearing, which, in turn distorts their objective sensations. There are still others who have mental aberrations and suffer from hallucinations. Unfortunately, the layman often confuses these abnormal states as being strange representations of the mystical consciousness.

There are abnormal individuals who are frequently able to free their consciousness momentarily from the world of reality and to introvert it. This, in itself, is a natural function of the mystical process. But these abnormal persons transfer their conceptions of the material world to their mental world. They confuse the two. They wrongly identify the qualities of the objective state with their quasi psychic state. Thus, such an abnormal individual believes that he sees and hears and feels in the same way in his spiritual or mental world as he would objectively. He peoples his imaginary world with entities which he considers as

real as those of physical existence. In addition, he resorts to practices which disarrange his mental processes and bring about fanatical conceptions.

This disarrangement causes a random ideation—ideas group themselves into a phantasmagorical structure which is absurd. The experiences therefore, are definitely *not mystical*. They are hallucinations like those had by the whirling dervish who, whirling at a rapid rate, affects his blood pressure, his nervous system, and induces a kind of intoxication. He only imagines the effects to be "mystical."

In a true state of mystical conscious-



By Lester L. Libby, M.S., F.R.C.
Director, AMORC Technical Dept.

- Cobalt has been found to be an element essential to the life process. It enters into the construction of the molecules of vitamin B-12, which in turn is fundamental to the operation of the minute genes that control heredity factors.
- Some stars, too dim to be seen, have been discovered to be broadcasting four-meter radio waves. The signals for these radio stars, received on a special antenna, indicate them to be about as big as visual stars and to have vast stores of energy.
- Magnetic resonance experiments indicate that substances whose atomic nuclei contain an even number of protons and an even number of neutrons appear to be nonmagnetic as a rule.

ness, the mystic is able to feel free of the usual qualities of the objective world. He does not carry over into his mystical consciousness dimensions, colors, geometrical forms, and the like. Whenever anyone attempts to relate a purported mystical experience in objective terminology, you may be certain that his is *not* a true mystical experience. As Jili, the Sufi mystic said, "We ourselves are the attribute by which we describe God." We understand this to mean that no true mystic tries to identify God or the mystical experience with physical determinatives.

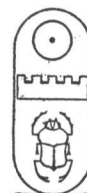
Can there be a reconciliation of the worlds of science and mysticism? Must they remain apart? The two are related in many respects. They have much in common. At several points mysticism and science are not only contiguous, but they actually *converge*. In the first place, man is more than a perceiving, a knowing, and a rational being. The human is also a sentient being. He has indwelling feelings, psychic impulses, and urges. These cannot be intellectually appeased. They cannot be explained away by dialectics. These inner feelings, which each of us has, are not translatable, as we know, into terms of knowledge. There is no objective experience which is just like them. We cannot compare them with the physical realities. In fact, the Self is not a structure of reason. We do not believe we *are* because it sounds plausible that we are, or because someone gives us a reason for Self. We conceive Self, the ego, because of certain irrefutable impressions we have.

Science, as a method of observation and of rationalism, must take into cognizance these inner sensations. It must admit their realities even if it cannot as yet adequately demonstrate their organic cause. It is immaterial whether science can, at the moment, lay down an organization of facts to support their cause. *The experience exists, nevertheless.* Psychology and epistemology declare that the major cause of knowledge is experience. As the Rosicrucians say, we cannot know things until we experience them. If this is so, then mysticism, because of its experiences, is a unique kind of knowledge, but it is a knowledge that must be evaluated differently

from that which has an objective origin. You cannot measure mystical consciousness in terms of physical forces and stimuli acting on the human organism. This would be just as absurd as to try to measure free air with a ruler of inches!

Mysticism, then, is the wholeness of human experience in contrast to any one aspect of it. Mysticism is the rounding out of the human personality instead of a devotion to an aspect of it. Personality, we may say, is the sum of what we are and of what we are in relation to our environment. Mystical consciousness is the plenum, the full expression of the personality. It is the whole gamut, the full range of consciousness without distinction relative to parts, such as the objective, the subjective, the unconscious, and the like. For analogy, the mystical consciousness is like all of the qualities of the senses brought into harmony simultaneously. Aristotle and later others, through the medium of the color organ, tried to bring the qualities of sight and sound into harmony. They believed that if all of the faculties could be brought into simultaneous harmony man would be in tune with the Infinite. The mystical consciousness, further, may be compared to the striking of all the octaves of the piano keyboard in such manner as to produce a symphony of sound.

Many present-day psychologists and psychiatrists take the position that religious experience, the religious attitude of mind, and mystical experience alike, are the result of organic processes, the environment, the nervous system, suggestion, autosuggestion, illusion, and the like. Once they arrive at a theory of mechanism—the mechanical process by which they believe these states of mind are induced—they then dismiss the experience of mystical consciousness, as being of no consequence. That kind of reasoning is false. It is the equivalent of dismissing the value of visual experience, the result of one's seeing because one understands, or presumes to understand, the mechanism of sight. Are the things that we see any less valuable merely because we know something of light waves, color bands, the spectrum and the laws of optics?



Mystics do not deny that the mystical consciousness employs certain organic attributes particularly in connection with noetic experiences. It needs the nervous systems and certain glands and the functions of the brain, but the mystic insists that the effects, *the results* of the mystical consciousness, are nevertheless vital to the whole human personality. For further analogy, we cannot dismiss the value, the practical value, of swimming by merely saying that it is a mechanical process of flailing the water with our arms and legs and suspending the body.

Fortunately for our era, the more enlightened and, consequently, the more successful scientists in the various fields of science do not take this position with respect to mysticism. For example, a professor of psychology on the staff of one of the most prominent universities in California, has this to say with regard to mystical experience and the distinction between that which is true and false. "The wide range of experiences are strictly not mystical. But they are included under the heading of mystical experience. Seeing visions, hearing voices, in the *objective sense* are not really mystical." He further frankly states, in criticism, the unfair prejudice toward mysticism on the part of some scientists: "Outside of philosophical and religious circles, *mystic* and *mystical* are terms of reproach hurled by one 'scientist' at another whose theories and postulates he dislikes."

Beyond the Physical

The average man uses mystical principles and has mystical experiences even though he does not realize them as such. Each cell of the matrix of cells which compose the human body has a state of consciousness, which is wholly independent of the human will. It is an *involuntary* power with an order of its own. To say that such force or consciousness is of the phenomenon of life itself is not a sufficient explanation, because one is then led to the question, What is life?

All of the forces and energies throughout the universe, as science is slowly disclosing, merge by the necessity of their nature into a rhythmic order.

As Baruch Spinoza said: "There is a sub-species aeternitatis," that is, a subliminal consciousness underlying all of existence, of which our objective consciousness or awareness is only a minute part. Leibnitz referred to the "petit perceptions," to the fact that there are various degrees of consciousness and that the whole makes up the complete consciousness of the universe. We respond involuntarily to various of these forces, although many of them are beyond our capability to develop into a chain of knowledge or a demonstrable fact. Through mystical consciousness, however, the human can experience the Cosmic *unity* of all these forces and energies. The mystical consciousness permits us to be completely immersed periodically in the sea of infinity, instead of, as most of us do, just to wade in it objectively.

The most common example of mystical perception is the resort to prayer. Prayer is a personal motivation; it is the expression of a desire that may be either vocative or silent. It is a desire to commune with a power, an intelligence, with a being, or some source which the individual believes surpasses his own limitations. Prayer is mystical because it provides a satisfaction to the emotional and psychic Self as well as to the material being. Even the most logical and rational persons often resort to prayer whether they identify it as such or not. The more intellectual a person is and the better educated he is, the greater is his range of self-help and the more resourceful he is. In time of crisis, when objective experience and knowledge fail, even such resourceful individuals will have an intuitive feeling that there are sources and means which transcend their physical powers. The materialists may deny, as we have said, that he does pray, but in a crisis he will, nevertheless, fan the flames of intuition, resort to inspiration, and try to cultivate it. This communion with Self—call it contemplation, meditation or reflection—is, nevertheless, a kind of prayer; and, therefore, it is a form of mystical consciousness.

The Rosicrucian teachings declare that the physical universe assumes the forms it does because of our objective senses. These objective faculties are

molds into which certain energies and forces of the universe pass and assume the qualities which they have to our senses. But the Cosmic, the Rosicrucians point out, is far more extensive than that portion molded by our objective senses and which we call the physical realities. The Inner Self of the mystic experiences the remainder of the Cosmic through its states of union with it.

In the one-ness of anything there are no parts, or it would not be recognized as *one*. In the mystical consciousness where there is a union with the whole, the knowing is without those particulars which are called *words*. Also,

in the mystical consciousness there is that feeling which finds no parallel in bodily sensations. There is no hot and no cold, nor are there any such determinative qualities. As the Rosicrucians say: "The perfection of the human soul is its absorption into the infinite." In other words, the human soul attains perfection when it realizes the wholeness of the source from whence it came. Sir Francis Bacon, eminent Rosicrucian and scientist, warned: "The soul and root of almost every defect in the sciences is this, that while we falsely admire and extoll the power of the human mind, we do not search for its real helps." This is the object of mysticism.



Paracelsus, the Rosicrucian

(Continued from Page 50)

and planets do not compel us to fulfill such actions as are against our own will; they do not force us into anything that is not of ourselves. . . . It is impossible to believe that the stars are capable of creating man. What the stars are able to fulfill, man can also, for his wisdom from God is beyond the skies and it directs the stars." The vibratory nature in man reacts to the same nature in the stars, yet "Man is master of his own personality; he can control his passions, and reject those influences which are not desirable."

"Man," says Paracelsus, "may resemble an animal, or, if filled with the glamor of the Godly spirit, God. Man has an affinity with the Sun, the moon, all the planets and stars, and the entire Cosmos. But we must not think that the stars are ruling us unconditionally. . . . Human wisdom is so immense that it is over each star, the sky, and the heaven. And just as man is powerful on earth, so he is in heaven: just as he has directed his cattle, so can he rule the sun, the moon, and the stars."

The *wise* rule the stars. God did not create the stars with the purpose of ruling over man; on the contrary, he created them to serve man, just as the rest of the various creations. The stars greatly influence the animal part in man.

The wise man counterbalances these powers, whereas the unwise resists in vain, a marionette in the great war of the planets.

"For there is nothing on earth nor in heaven which could not be found in man. Man is potentially God, and therefore has the capability of development in all directions."

Man, the Nucleus

When creation, that is, the formation of the present universe, began, the Primary Essence streamed forth by itself; it divided, became differentiated, and thus began the revelation. But everything, whatever was manifested, once existed in a former universe in latent, hidden state. Everything that exists in the universe can be found in small proportions in man, for as a nucleus, man contains all these elements of the universe.

To know man is to know nature. Between man and nature, between Man and Cosmos there are deep connections. Nature's conditions are dependent on all the conditions of mankind, for they mirror the human mentality. Man constantly changes the outer nature, and on the other hand, is incessantly influenced by it.



It would not have been wise for mankind to get acquainted with the physical laws of the astral world, without proper preparation, for it might have been used for evil purposes.

The cosmogonic image of the universe, which is revealed to us in glorious pomp and all-embracing harmony by Paracelsus' writings, originates in the occult, hidden teaching of past centuries. In the beginning God created one *Corpus*; the matter of this can be found in the composition of the following three sidereal elements: in Mercury, in Sulphur, and in Salt. These formed our four elements. At the creation of the world the dissolution of the four elements (fire, water, air, and earth) happened through the *Prima Materia Mundi*. This is the first *Corpus*; the first *Materia* which produced every matter is a *Mysterium Magnum*, not an elementary matter. This is the birth-giving Mother to every element. Every birth begins with *separation*.

How did Paracelsus see the construction of man? As did the rest of the occultists, considering the ancient traditions, Paracelsus also accepted the theory of the seven-system construction of man, consisting of the following seven parts: 1. the physical body, 2. the archæus, or vitality, vital life force, 3. the sidereal body (astral or etheric body), 4. the animal spirit (spirit, anima), 5. the rationalistic spirit (mind, intelligentia), 6. the spiritual soul (soul, animus), 7. the man of the New Olympus (atma or spiritus).

Above each earthly body, which consists of elements, there is a celestial force and quality. Where there is an elemental body, there is also a celestial power. He who recognizes and knows which celestial power is contained in

the elemental body is a *Philosophus Adeptus*. Such a man knows that on earth and in the whole universe every creation is only a letter, a symbol which must be read in a way so that one might realize its original significance. "Life has only one universal and fundamental law through which every matter is connected with the other," says Paracelsus.

The divine power which streams into the world is named by Paracelsus, *Ens Deale*. From this in our solar system the *Ens Astrale* manifests itself. From this power the sun radiates a certain amount; on earth, this is the *Ens Naturale*, the disturbance of which gives rise to the various illnesses. The stars and planets do not cause our illnesses; they only incline us.

The visible man is merely a cover behind which is the internal real man, who is capable of learning everything. The invisible body is hidden in the visible one and is similar to it. It is of an etheric nature, vibrating over the entire physical part and even beyond it. Here is an ancient Oriental teaching. "Man contains the four elements: the earth in man is the flesh, water is blood, fire is the temperature of the body, and air is its balm, its breath. Although man is created after the image of God, . . . his body is of this world, and so it is the duty of the world to support and feed him, for man's bread, beverage, and every kind of food is bound to the earth: Macrocosm must feed and protect Microcosm."

Note: Current material on Paracelsus is issued in Switzerland. The publishers are: Roscher Verlag, Zurich; Verlag Birkhauser, Basel; Benno Schwabe & Co., Verlag, Basel.

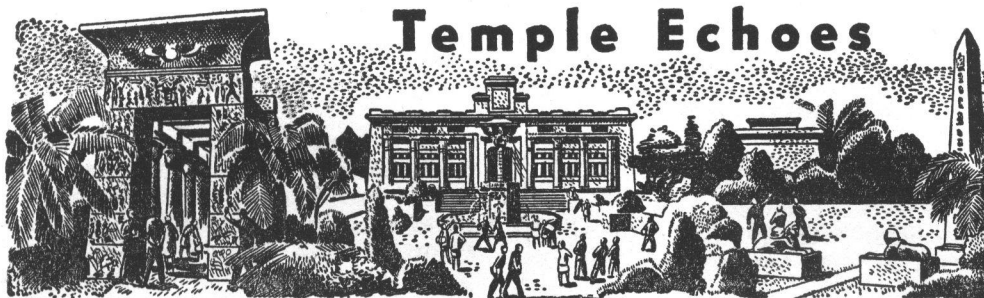
Paracelsus, by Dr. Basilio de Telepnef (in English) is available at the Rosicrucian Supply Bureau, \$1.75.

(To be continued)

**The
Rosicrucian
Digest
March
1950**

A SUMMER THRILL

Make your plans early. Let the year 1950 be one which you will long remember with pleasure. Let this summer be filled with the thrills of attending the Rosicrucian Convention, beginning Sunday, July 9, and visiting the many scenes in the San Francisco Bay Area—but a few miles distant from Rosicrucian Park—with its many interests and activities. Everything in life that is worth while requires some sacrifice; therefore, spend a little and receive a great deal by attending this Rosicrucian Convention. *For study and pleasure in equal measure attend the Rosicrucian Convention.*



Temple Echoes



RECENTLY, Edla Wahlin, librarian of the Rosicrucian Research Library, reviewed a much discussed book written by M. Esther Harding: *Psychic Energy: Its Source and Goal*. Soror Wahlin reminded her audience

that Miss Harding is a practicing medical psychotherapist who trained under Dr. Carl Gustaf Jung, and that her book is a specialized study of the instincts and the ways they choose to express themselves. She quoted from the book what she considered its premise or prime thesis: "Beneath the decent façade of consciousness with its disciplined moral order and its good intentions, lurk the crude instinctive forces of lifelike monsters of the deep—devouring, begetting, warring endlessly. They are for the most part unseen, yet on their urge and energy life itself depends."

Soror Wahlin continued:

"With this premise, then—that the ocean of the unconscious is found in each of us and that the waves of emotion caused by the instincts are present in each human being—human reactions to these forces within the individuals are the powers that influence and shape world events. We are, therefore, not individuals in the sense that what we do and think is only our own concern. We must be ever conscious of the fact that we are members of the body of humanity, and our thoughts, desires, and attitudes have a potent influence on those about us and on society at large.

"Even more important is the author's contention that these instructive forces may be rechanneled as they were in the beginning of the Christian era through the development of a new 'Symbol' or

ideal. As Rosicrucians, we know this redirection can be achieved through the study and application of our ancient mystical philosophy which in the past has proved so dynamic in world crises."

* * * *

It will please many members to learn that Soror Wahlin has been elected to Beta Phi Mu, an honorary library science fraternity, founded "to recognize academic achievement in library science and to sponsor professional and scholarly projects." The invitation came from Alpha Chapter of the University of Illinois at Urbana.

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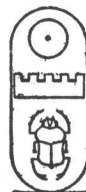
The Rosicrucian Orchestra joins the happy group of those around the Park who have enjoyed a turkey dinner in the Temple Recreation Room. As on other memorable occasions, Frater Peter Falcone, Supervisor of Buildings and Grounds, was the Chef. It is rumored that he has been approached to join the faculty of RCU and found a department of Mystic Gastronomy. He remains noncommittal but hints that Brillat-Savarin's *Physiologie du Goût* would make an excellent textbook for the course.

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If anyone possesses an A clarinet and would like to donate it to a good cause, he should send it to Harvey Miles. According to Frater Miles, whose chief hobby, weight-lifting excepted, is the Rosicrucian Orchestra, there just aren't enough clarinets to go around.

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Rosicrucian Park welcomes Paul Markovitch, who in his retirement has chosen to come to Santa Clara Valley. Long a priest of the Greek Orthodox Church, Frater Markovitch has earned a place of love and respect in his



Church equal to that in the Order, and his Rosicrucian fraters and sorores will indeed be happy to think of him as a permanent resident near Rosicrucian Park.

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Early in February, Soror Alice Appell, long-associated with Soror Gladys Lewis in the Children's Hour project here at Rosicrucian Park, made her adieus to San Jose and entrained for the East. In April she sails on the *Gripsholm* for Sweden where she will establish "headquarters" for a fifteen-months' visit in Scandinavia and on the Continent.

In addition to renewing acquaintances with Grand Master and Mrs. Roimer in Skalderviken, she will undoubtedly make contact with many Rosicrucians elsewhere. Particularly, she intends to spend time in serious study of preschool, or nursery, education in Sweden. Those who will miss her warmth and cordiality as assistant in the library during RCU will be happy to know that her return in September of 1951 is already arranged.

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An enthusiastic audience on Sunday February fifth greeted the Rosicrucian-Museum-sponsored presentation of the puppet play *The Hermit of Koko Head*. This play as well as an entr'acte number was entirely the work of youngsters of junior-high-school age. Last November they began spending their Saturday mornings, under the direction of Soror

Margot Heeseman, in puppet making. This production, written, costumed, and staged by themselves, was the result.

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In Baltimore, there are two downtown stores where the *Rosicrucian Digest* is regularly on sale: the book department of Hochschild, Kohn Co. (Howard and Lexington Sts.) and Schill's Book Shop (208 West Franklin).

District Commissioners in various cities have been instrumental in seeing that the *Digest* is on sale in one or more bookstores or newsstands. This is service not only for the public but also for AMORC members who occasionally find a need for an extra copy.

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"Ever since I returned to Saint Martin (Leeward Islands) I have wanted to say that everything at Rosicrucian Park was just as I thought it should be. The days spent there during Rose-Croix University last year among fraters and sorores of different creeds, nationalities, and races are never to be forgotten ones."—Max E. Hodge.

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A little late to mention it, but during the busy days just before Christmas, business and the yuletide spirit seemed to get a bit mixed. Any visitor to Shipping, ran into a sign on the stockroom door which read:

*Keep Out
This Means
You
Merry Christmas*

BETWEEN THE LINES

There are some things you ought to know—and which cannot be told in general publications and open articles. *Knowledge begets knowledge*. Only those who have some understanding of truth can really value the important facts concerning self and the universe in which we live.

The Rosicrucian Forum is a private publication, intended for those who are seeking between the lines. It is issued under the *personal supervision of the Emperor of AMORC*, and contains his answers to questions submitted by members throughout the world, involving the most vital and helpful phases of the Rosicrucian teachings, and the problems of living. In its nature, it is more like a friendly, instructive letter than a magazine; however, it consists of twenty-four large-size pages of solid but easily read information. *It is for Rosicrucian members only*. A year's subscription costs but \$2.00. To be without it is to deny yourself the most helpful and instructive supplement to AMORC membership.

*The
Rosicrucian
Digest
March
1950*

Travel Light As You Go

By JULIA W. WOLFE



ARE YOU ONE of those persons who think it is impossible to leave their home or business for a week or a day? If so, you are permitting material things to curtail your enjoyment of life by letting them make disproportional demands upon your time. For, you see, the material possessions which you once had hoped would be a source of freedom can turn out to be your jailers—if you allow them to do so.

Recently a wealthy woman told us she was feeling bored with life and everything and everyone about her. She concluded something physically must be wrong, and that she must consult specialists. Knowing her, we replied that what she was really suffering from was a disease of ownership—a fatty degeneration of the purse, and that she needed to shake herself free from the ever-pressing demands of her wealth. We suggested that she pack one small bag, take a proportionately small amount of money, and set off on a vagabond trip to some place where she was unknown, and forget her possessions for a few weeks.

At first she rather liked the idea and began to make plans for putting such an adventure into operation. But we soon realized that she would never go.

There were so many arrangements to be made. She would have to close up her house, let her housekeeper go, board her dog and horse, send her valuables to the bank, and goodness knows what else besides. Nothing short of a moral earthquake could shake her free of the encumbering ties of her possessions.

That woman is typical of many: people who do not seem to have any real existence apart from the elaborate shell of material things; people who never enjoy a trip—not even their trip through life—because they are always worried about their luggage.

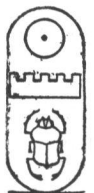
One does not have to be wealthy to have this happen. We recall a visit to a very poor woman far out in the country. Her mother had just passed away, and the old home was on the point of being broken up. We found this woman surrounded with a hopeless litter of useless objects: old hardware, old magazines, old clothes—the accumulation of two or three generations—which she seemed incapable of bringing herself to destroy or give away, although keeping them was seriously impeding her plans for the future.

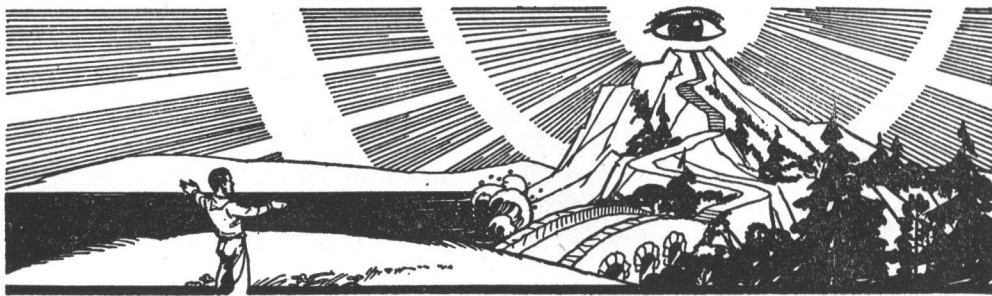
It isn't owning things that matters, but being owned by them. For every man or woman who has learned the secret of not being victimized by this world's goods there must be many more who have not learned that secret. The millionaire, stifled under the burden of property, looking back wistfully to the days when he was really free is as true in fact as he is in fiction.

Once let your possessions get a hold on you and they become as much a part of you as the barnacles on a ship and even harder to get rid of. The rich young ruler found it easy to do all else that the Master commanded except to free himself from the shackles of his wealth. "He went away sorrowful: for he had great possessions."

Travel light as you go through this world; it will make the journey less fatiguing. The earth is yours, and also the fullness thereof. Why limit your enjoyment to those things which can be had only with your money?

After all, some of the most exquisite experiences of life come to us from things we can never hope to "own" in any literal sense—sunset on the mountains, sound of one's name spoken in love, the scent of a rose. These are the best "possession" of all things. These will "lighten the going" and not add to the pack we carry through life. Travel light.





What Makes For Peace?

By DR. H. SPENCER LEWIS, F. R. C.

(From *Rosicrucian Digest*, May, 1939)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of our late Emperor, Dr. H. Spencer Lewis, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.



STEEL BARS and isolation will assuage, temporarily at least, the propensities of the most vicious criminal. Confinement makes the antisocial one less of a public menace and assures society a certain kind of security and peace. For centuries, civilization has considered imprisonment the only answer to crime and to the protection of its peace-loving populace; however, time has pointed out the fallacy of that theory. The problem of raising larger sums of money for much-needed penitentiaries and prisons, and the engaging of more peace officers has arisen to make uneasy the sense of peace.

The percentage of crime has so increased that a goodly number of our populace in civilized lands is employed in detecting, prosecuting, and confining criminals, and every class of society feels the added taxation burden which crime imposes on society. Such peace and security, economists and laymen alike agree, is too costly, the conclusion being that it is far more economical and effectual to strike at and eliminate the causes of crime than to house in prisons what it spawns.

Cannot this same remedy be intelligently applied to the problem of International Peace? In the broad sense of

the word, the peace which the average individual desires is freedom from intervention. If nothing develops or occurs which will hinder him from realizing his personal ambitions, the world—his world at least—is a most peaceful one. Happiness is a relative term, evaluated differently by each individual: it is a state of mind, for which each man or woman consciously or unconsciously is striving. An environment which does not interfere with the individual in gaining and maintaining his ideal of happiness is a peaceful and friendly one.

The concept of peace today is not the classical, traditional one of quiet. The man who can, without interruption or annoyance, work long, laborious hours in a foundry to fabricate a device about which he has dreamed is experiencing as peaceful a life as the poet who with vacuous stare gazes at the floating clouds on a summer sky. Peace, then, is imperturbability, and the average man is perturbed when anything opposes his search for happiness as he conceives it.

The nations of the world, just as individuals, also want peace, but like the criminologists of old, work upon the theory of preserving peace by the building of larger armed forces to imprison the disturbing nations. The great armadas and mechanized armies

are intended to intimidate peoples of any nations that step out of line, that display what is termed aggressiveness toward other states, or that in any way oppose them. Military isolation, or encirclement of a nation, is equivalent to imprisoning an individual. Heavy frontier enforcements, with large air forces poised ready to strike at the least sign of aggressiveness of a neighboring nation, correspond to having certain undesirable areas of a city heavily patrolled by police officers, armed and waiting for a disorder. In both instances, the peace is *an armed one*, maintained by suppression of any rebellion against the established order. No attempt is made to remove the provocative cause of disorder.

Modern nations, regardless of propaganda to the contrary, do not enjoy ravishing other powers small or large. The *peoples* of aggressive nations today are not bloodthirsty, barbarous individuals even though the results of their acts may have those earmarks. Incongruous as it may seem, they invite war, with its horrors of loss of life, property, and deformity, as a step toward an insurance of ultimate peace—a peace that means no interference with their livelihood and their happiness.

As pointed out, no individual seeks peace as passivity, quietude, if that means sacrifice of those things which to him mean the goodness and fullness of living. Likewise, a nation will not preserve the peace of the world while its own people starve but a few miles distant from the billowing grain fields of a neighboring state. A people will not placidly sit by while their ships remain idle, for lack of fuel, unable to transport their goods to foreign markets because another nation has a monopoly on the world's oil supply. A people will not keep inviolate International Peace, if their teeming millions are huddled on an unfertile spot of the earth's surface, because of being refused the right of colonizing the great areas of another's possessions. No intelligent peoples will endure humiliation, starvation, pestilence, and isolation so that others may enjoy undisturbed their pursuit of happiness. Almost any man or woman would prefer death to this kind of slavery. Truly a state of affairs which denies people what they need is

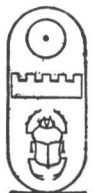
slavery and oppression. Is there then no other alternative than war and the ravishing of the weaker by the stronger?

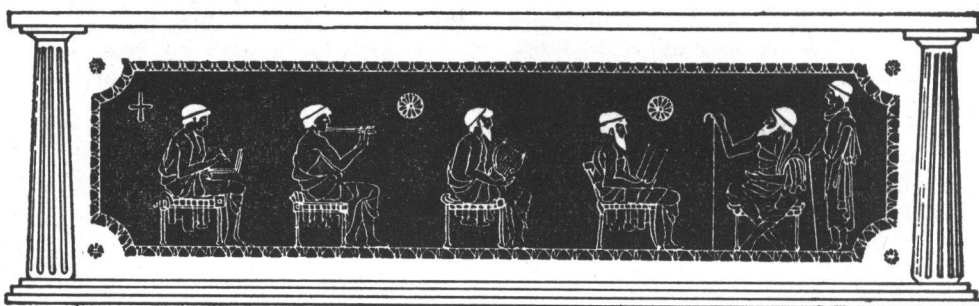
The elements for a true and lasting peace among nations are to be found in the removal of those things which now incite war. There must be brought about an allocation and distribution of the world's resources and goods. This is not the suggestion that fantastic and illogical communistic theories or philosophies be adopted. What an individual has acquired through his own initiative, no matter how great it be, he is rightly entitled to—provided that it was obtained fairly and within the accepted laws of his country. However, monopolies of natural resources and trade routes, in a time in the world's history when peoples and nations are so linked together that communication from one part of the world to another is but a matter of seconds, present a situation much like that of a sumptuous banquet in the presence of a starving man.

True Superiority

Education and science have done much to unite the races and countries of the world and to preserve their peoples and greatly multiply them. It now must make accessible to all, under just arrangements, the raw materials of the world. If they do not, the *have-not* nations will take from the *have* nations as do individuals, in accord with the necessity which follows from their own natures. This arrangement is not a plucking from those who have and giving it to those who have not. It does mean the scientific establishment of a method whereby the nations that have-not can—through their efforts, the application of their initiative, and the use of their skill and vision—earn what they do not possess. It means that no nation shall prevent another from accomplishing this just so it may selfishly preserve the balance of its own power and wealth.

If there is to be an inequality among nations, let it be because one is superior in achievement and not because one nation can successfully oppress another. If the economic structure of the world is adjusted and men find happiness in their pursuits, peace will naturally follow; it will not need to be fired from a gun.





SANCTUM MUSINGS

IMITATION

By RODMAN R. CLAYSON, Grand Master



MANY OF US find it difficult to accept ourselves as we actually are. Among your own associates you have probably heard one or more of them say that "he wishes he were Mr. Jenson," or "he wishes he had the abilities of Mr. Wells." Such expressions denote dissatisfaction within the individual. He wishes to be someone else; he wishes to be different. Quite frequently we note that such a person endeavors to imitate the mannerisms or speech of one whom he particularly admires. This is unfortunate, for at all times we must be and act ourselves. We have made ourselves what we are; and if we wish to think and act differently, or feel that it is to our advantage to do so, then we must begin today to bring about the necessary change *in accordance with the traits of our personality*. This we must do in order that we may express more fully that of which we are capable, but not for any desire to be like someone else.

Actually, emulation of another person is sheer hypocrisy, for it achieves nothing but a state of make-believe, particularly when one is endeavoring to give an impression that he has certain abilities which, indeed, he has not. We all admire those who are more fortunate than we are, those who seem to

be leaders in the community, or those who seem to acquire worldly goods easily and without financial embarrassment. We should admire and respect such people. They deserve our respect, for their position in life indicates the success that has come to them. In most instances, they have earned what they now have. They have worked long and hard with their capabilities to gain a successful position in life. If he who envies the possessions of another would industriously apply himself with the abilities and knowledge which are his, he might in turn have a realization of success and recognition.

We should never imitate other persons. We should insist on being ourselves. For the most part, what we are today is the cumulation of our life's cultivation. As Ralph Waldo Emerson stated: "Imitation is suicide; envy is ignorance." We must cultivate the field which life has given us; we must use the power which resides within us; we should endeavor to express the Divine Idea which each of us represents. If we personally are industriously engaged, we will not have time to worry about the gains of others and the seeming lack in our own life. One is happiest when he puts his heart into his work, and endeavors to do his very best.

In connection with emulation, Emerson has given us another interesting thought: He whom we would imitate

has no one to emulate. Who is there for the master to imitate? Was there anyone for Christ to pattern His life after? Whose work was imitated by Francis Bacon, George Washington, and Isaac Newton? There was no one whom they could imitate, for they were masters in their particular fields. Whom could Albert Einstein imitate? It is true that all these men seem to have been endowed with abilities not enjoyed by other men and women, but the fact must be recognized that these abilities were brought about through the exercising of their innate aptitudes and their quest for knowledge. Perhaps they received Divine inspiration, but most assuredly they had no one to imitate. "Do that which is assigned thee, and thou canst not hope too much or dare too much."

We can be inspired by the works of others. We can be moved to action by the accomplishments of other great minds. But in being so, we must never imitate. We must cultivate the simple and noble fields of endeavor in our lives. By studying the accomplishments of others, our scope of interest is broadened. We may acquire a new approach to the problems of life; we may find a better way of applying ourselves in our particular vocation. We may find that within ourselves are untapped reservoirs of abilities, not otherwise known. Very often we will discover that we have talents not enjoyed by the one whom we would imitate. If possible, these talents should be developed.

All of life is an experience. Every individual must have certain experiences; and, because no two of us are alike, it is only natural that we will not all have the same experiences nor will we all rise to the heights of success. This should not deter us, however, from endeavoring to live to the fullest, making the most of our particular lot in life, and endeavoring to use every faculty and ability with which we have been endowed.

One of the greatest virtues is that of self-reliance—reliance upon the self, having the will and determination to do and the necessary knowledge to carry through to the desired end. This means having confidence in oneself; it

means the evaluation of one's resources and capabilities; it means that we have full knowledge of personal power without overstepping limitations.

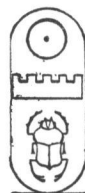
Imitation of another person cannot bring about the realization of our desires. To a great extent, we can have this realization through the use of initiative and aggressiveness. If there is to be a radical departure in our way of living, preparation must be made for it; the groundwork must be laid for the change. We must prepare for our process of adaption. We must gather to ourselves the necessary knowledge.

Many are impressed by the pious air of their minister. There are those who assume this pious air, but all who behold them know that they are not sincere. On the other hand, even in sincerity the adoption of such an attitude is but of brief duration, for it is not natural for the individual to act that way nor is it in line with his training.

Leaders and Followers

To follow someone else's example is quite another thing. Americans are familiar with the frugality of Benjamin Franklin and with his sensible personal use of money. He set an example for generations to follow. It is doubtful if anyone has tried to imitate Franklin; however, millions have followed his example and are mindful of his admonition that "an empty bag cannot stand upright." Franklin gave another excellent example. In order to establish credit to himself, and reputable character, he dressed plainly. He did not allow himself to be seen in places of idle diversion, and at all times endeavored to be a thriving, industrious young man. We cannot imitate Franklin, but we can follow his example if we desire. At all times we should watch our words and actions; for, perhaps unknowingly, we may be setting an example for someone else. Therefore, it behooves us not to emulate another, but to live an exemplary life.

Try to live the virtues that you like to see in others. It is a truism that a man measures others by his own qualities. He sees them as inferior, superior,



or equal to himself. One's environment and economic situation need not keep him from manifesting the richness and fullness of life. Minds which have made some of the world's outstanding achievements have risen from abject poverty. They have done so because they have channeled their ideals within the bounds of reason and have never lost sight of their objective. They used their personal resourcefulness; they followed the example of other great minds, but at no time did they endeavor to imitate those minds.

One may follow the examples of others, but he never imitates them, for he has found that imitation arrests not only personal development, but the exercise of necessary experience and the acquisition of needed knowledge as well. By diligence and self-command he lives in accordance with his understanding. He practices the minor virtues and knows wherein he stands in regard to his relationship with his fellow man. The realization has come to him that the emulation of another is futile.

Imitation is false; it is never real. One who pursues such a negative course can never know the true reality of life. He who is inclined to emulate another is in need of a real philosophy—a philosophy which would give him the understanding to accept himself for what he is and show him that in doing so he need not set up a static condition within himself. A philosophy such as that advanced by the Rosicrucian Order awakens the latent and dormant faculties of the individual so that he may, to a better advantage, utilize his natural abilities, and lead a more contented life; in fact, it helps him to find his place in life and to adapt himself to its vicissitudes.

We are our own problem children; thus, in accepting ourselves for what we are, and in making the most of what life has given us, we are particularly reminded of Emerson's statements: "Keep in your heart a shrine to the ideal, and upon this altar let the fire never die," for "all things exist in the man tinged with the manners of his soul."

FIRST DEGREE INITIATION

The Nefertiti Lodge of Chicago, 2539 N. Kedzie Ave., at Logan Square, will confer the First Temple Degree Initiation on all eligible candidates on Sunday, March 26, at 3:00 p. m.

HISTORIC CONVENTION PHOTOGRAPHS

For those of you who have attended or for various reasons are interested in the International Conventions of the Rosicrucian Order—AMORC—here is a list of CONVENTION PHOTOGRAPHS. A few of each are still available at the Supply Bureau.

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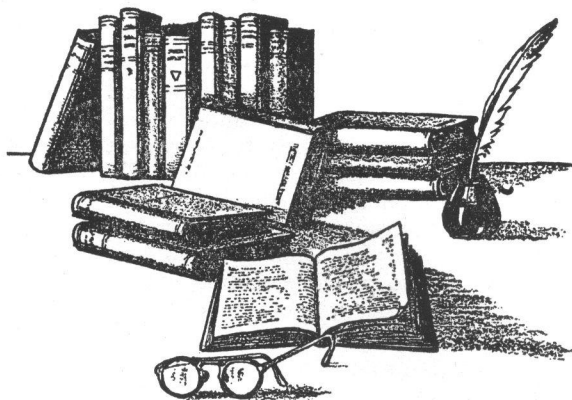
The Reader's Notebook

By

JOEL DISHER, F.R.C.

Literary Research

Department



Opinions expressed are the writer's own. In no way are they to be understood as AMORC's endorsement or recommendation of books quoted or mentioned; nor do they constitute an official judgment.



WITH SO MANY different people and agencies keeping watch over one's reading, it would seem that no worth-while book would ever remain unknown and unread. Such is not the case, however.

For one thing there are just too many books; for another, many of us prefer to find them for ourselves and enjoy them at our leisure. And finally, the matter of individual taste makes it almost impossible for everyone to be satisfied with the same fare.

I suppose, too, that there has never been a day when those who love books could find sufficient time to devote to them. I remember one prodigious reader of the eighteenth century who resorted to an ingenious device to speed up his reading. It was a gadget somewhat after the fashion of a modern record player which could hold half a dozen volumes. With a flick of the finger, one book after another would swing into view, giving the reader the chance to read a sentence or two before another book came up for inspection. By this method, in the course of a day, some ten or twelve volumes could be "spot read."

This might suit those who wanted to be distracted or entertained, but I doubt whether it would be wholly sat-

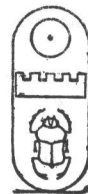
isfactory to anyone desirous of sounder instruction.

My grandmother developed a unique approach to books which pleased her, but I confess it would never have suited me. She always opened a book in the middle and read to the end. If she liked the ending, she would start at the beginning and read to the middle. One might better read a dictionary, it would seem.

Personally, I confess to a fondness for book reviews and dealers' catalogues. Oftentimes, what is said of books there gives more knowledge and pleasure than the book itself, for as George Crabbe wrote: "Books cannot always please, however good." Nor must we forget the wise counsel of Bacon that "Some books are to be tasted, others to be swallowed, and some few to be chewed and digested."

Sound as such advice is, though, it will never bring agreement as to which books are to be tasted and which chewed and digested. I have one friend who has confined her reading for years to *David Copperfield* and another who concerns herself only with bindings—a red binding for rheumatism, a blue binding for minor discomforts.

Fiction I taste occasionally, but that which is metaphysically based, I find difficult to swallow. Philosophy I do like to chew on, especially when it is as simple and casually speculative as



George Herbert Palmer's *Autobiography of a Philosopher* which I usually get around to rereading once a year.

Mystical fiction is too often trite and sophomoric. Its writers ordinarily fail to realize that it makes the greatest demands and unless it grows out of a large experience it is virtually worthless. James Hilton's *The Lost Horizon* and Lloyd Douglas' *The Magnificent Obsession* are to me outstanding exceptions. So, too, is one other which is now some two years old.

It was, I believe, recommended by a book club, but in spite of that is little known perhaps because club members never got around to reading it, or missed its deeper significance altogether.

It was neither the author's first, nor in all likelihood his last book, but it may very well be his best. It is Robert Spencer Carr's *The Room Beyond*.

The theme is not new—that of a man's attempt to reach an unattainable ideal, but it is a fresh and encouraging restatement of Browning's words in *Andrea del Sarto*: "A man's reach should exceed his grasp, or what's a heaven for?"

Had the author been philosophizing he would have written: "Every ideal which the human mind creates for itself is unattainable, for in the act of fulfillment, it becomes metamorphosed into something which remains beyond his capacity of attainment."

Being a writer of fiction, Carr is careful to state his theme in personal terms—the struggle of Daniel Bryce to make himself acceptable to the ideal woman, Cristina Montoya.

The story unfolds the maturing of Daniel Bryce. As a child, he comes under the influence of Cristina, a young nurse. His desire is awakened and with the outspoken directness of a child he insists that he will grow up and marry her.

Untoward circumstances force Cristina to leave the town in rather mysterious fashion, and Daniel is momentarily shaken as to his ideal and the direction his life will take. How he recovers his balance and the manner in which he overcomes the obstacles standing between him and his goal give the book its distinction, and contribute to its verisimilitude.

Symbolic and allegoric as its elements are, Carr has woven them into an acceptable portrayal of life in spite of an outstanding implausibility where the whole is considered rationally. This is always the skill of the craftsman who combines material in daring ways to create a new view of ageless truth.

The satisfaction of such a book as *The Room Beyond* outlasts the mere reading of it. It is renewed each time one attempts to reconstruct the plan from which the author worked. At least, I found it so although I have not learned whether anyone else's judgment coincides with my own.

All the elements of real life are here and the situations are such as recur again and again on every level of society. And when one penetrates its allegory, one's own mission in life may stand out in more meaningful relief. One can even realize that to fail, as Daniel Bryce did, to attain that for which he aimed was not failure at all, if measured in terms of sincerity and honest effort. To lose, as the world understands loss, is oftentimes the surest way to discover the true character of "the room beyond." Every mission has its guiding star (Estrellita) and its symbolic city hidden deeply among mountains (Corazon del Cristo). It has as well its heartaches, delays, and possible crucifixion. The journey of each has all the elements of a Cosmic drama—and a book such as this helps throw them all into startling juxtaposition.

As we follow Daniel Bryce, we see how respectability (Aunt Emma), skepticism (Dr. Hand), science (Dr. Arwitz), and the law (Mr. Clork) interpose themselves between him and his mission in the name of helpfulness. And we see, too, worldly affections (Wendra Munn), class distortion (Freeman Rabb), and the intellect (Leo Lasta) itself as the deterrents they really are. Only simple religious insight (Jordan Jones) is of any assistance whatever and that but enough to continue by faith when it is not possible to walk by sight.

To make the pattern exactly as one finds it in the mystic search for truth, there is in this allegory the character

of unfriendly and fear-inspiring Lucas who acts as a watchdog to protect Cristina.

It may be that I have made a more perfect pattern of the allegory than the author intended, but it all seems to me unavoidably obvious. Maybe those who

have read the book, or who will do so, will tell me.

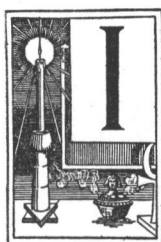
Whether all will agree with me in the allegory though, is not so important as that all understand that in my judgment *The Room Beyond* is a book "to be chewed and digested."



Is Health Inherited?

By MARY ROETHL, R. N.

Ill-health, of body or of mind, is defeat . . . Health alone is victory. Let all men, if they can manage it, contrive to be healthy.—THOMAS CARLYLE.



IN SPITE of the large "if" in Carlyle's observation, all would probably agree that men should "contrive to be healthy." Certainly, if health is inherited, there are some who can contrive to be healthy with little or no effort. Even those whose inheritance is ill-health can know pretty well just where their ill-health is likely to show itself, and knowing this they can take the proper preventive measures.

George Herbert Palmer, the educator and philosopher, spoke from his experience of inherited ill-health when he said: "He is fortunate to whom ill-health comes early and who thus learns betimes how to take care of himself."

When I began nursing in 1921, I chose the field of Public Health Nursing as the likeliest of reaching the most people and of yielding the most satisfaction. My experience, including six years in one spot and thereby seeing the same families, has led me to the conviction that health is inherited—at least, that certain diseases or susceptibilities run in certain families, and that patterns of health can almost be predetermined.

My experience with communicable diseases indicated interestingly enough that measles, mumps, diphtheria, scarlet fever, and the like seemed to be distributed always to the same families. They seemed to belong! One child in

particular had measles five times when neighbor children were unaffected.

In one family which I visited, the mother, an active tubercular, gave birth to an altogether healthy baby. However, as the child grew older, it showed tubercular tendencies. Here inheritance was unquestionably the answer, for although only the mother was actively tubercular, the father was an old inactive case. Two children born into the family, early showed childhood types of tuberculosis; but two adopted children did not.

My own family presents an interesting example along this line. Diphtheria seemed to run in my mother's family. My mother had the disease four times, twice as a child and twice as an adult. There were four children and all of us had diphtheria three times while we were still young. My sister and I later suffered it after we had begun our work as nurses. It was impossible to build an immunity. Even the simplest test always brought a positive reaction. An aunt of my mother's, as well as her four children, died of diphtheria.

On the other hand, my father was in constant contact with us all during our illnesses with this disease and he never became infected. His family, however, had its own particular inheritance of ill-health. He and two sons were troubled with the same type of rectal disorder.

It may appear from the examples cited that I have not given due consid-



eration to the part the mental attitude, or general pattern of thought, plays in the matter of health inheritance. As a matter of fact though, I have been almost constantly aware of it. It is an important factor and is especially noticeable in mental diseases. The fear exists, and it may be discussed; anxiety

develops, and soon the symptoms appear.

Limited as my experience may have been, it is, I believe, still sufficient to warrant my conviction that health is inherited, but that with the right attitude and some determination all men can "contrive to be healthy."

Brotherhood—Its Test

By WYNEBERRY BOYD, F. R. C.

This address was given at the Pittsburgh AMORC Rally, September 5, 1949. Frater Boyd is master of the George W. Carver chapter, Washington, D. C.



CONTEMPORARY efforts of man to achieve peace "in our era" through some semblance of brotherhood have failed. This failure was apparent to the mystic from the beginning. Brotherhood has never been nor ever will be attained through legislation. Unfortunately, the province of law is to regulate and protect man in his relation to other men and to the state; it cannot by acclamation make men angels, or refine their personalities.

After every war in which major nations engage, man is imbued with a sense of compassion, remorse, or shame which resolves itself into illusions of brotherhood. In our time, organizations such as the League of Nations, after World War I, and the United Nations, after World War II, were born amid general rejoicing and brotherly postulations. These weak children, politically fathered, and having for their mother expedience, die premature and ignoble deaths. They are merely spontaneous creations without soul. They incarnate and reincarnate in an un-spiral and unprogressive circle, following the whims of man.

Consequently, the One World concept so ardently sponsored and vociferously proclaimed remains a mirage, a fantasy as ethereal and substanceless as many of its prophets. They deal with fire when the problem is electricity; they deal with the objective when the

problem is subjective; they deal with man when the problem is soul.

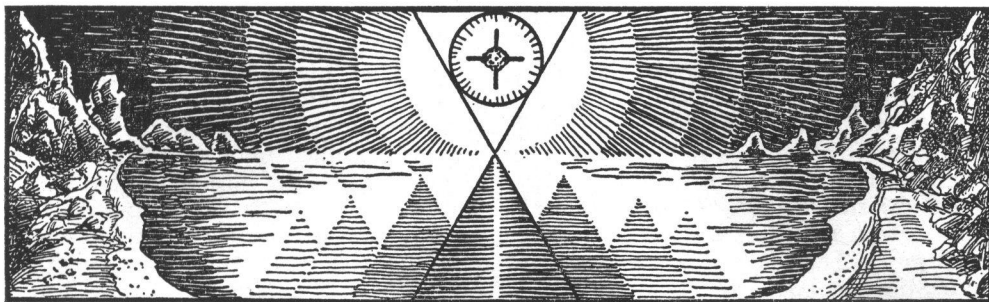
The acquisitive nature of man and "survival of the fittest" rule of human conduct is opposed to the program of spiritual unfoldment, without which brotherhood of man is a myth.

The Rosicrucian ideal of brotherhood is correctly based on, and is an inevitable attainment of, the evolved soul. Can we love *man*, the highest expression of life in animal form, and hate *mouse*, the lowest? Do we profess our universal love of mankind, and take pride in our prowess as hunters and destroyers of life? On the answer of this question hinges a barometer to measure our progress toward brotherhood.

All animal forms have consciousness of God in varying degrees. Their right to life is inalienable. The man who professes to love his brother and hates his horse, does not love his brother. Conversely, the man who claims he loves his horse and hates his brother, does not love his horse.

Love and hate, like day and night, are antipodal: with the coming of day, night flees; with the coming of love, hate is no more.

He, therefore, who has reached the state of brotherhood binds the wounds of man and beast alike. He sees in all the sign of divinity. Further, he who through the crucible of love transcends hate, and stands at last free, is a brother. Such is the privilege of Rosicrucians. May we all attain it.



Changing Realities

By EDNA L. JOHNSON



WE THINK of actuality in terms of the thing itself; of reality in terms of the degree of individual realization of it. There are worlds outside our consciousness; there are worlds held within our consciousness, but that which is *within* is all the world we know.

The actuality exists. In the Cosmic mind it is known wholly; in our consciousness it is known in part. But what is this consciousness that enables us to know? It is a point between Cosmic mind and mundane mind and is not entirely a part of either: rather it is a gateway which connects the two, an awareness through which we remember the past and prophesy the future. But until this consciousness expands and is absorbed by Cosmic Consciousness, we will continue to *know* only in part. If we look into our consciousness, we discover succeeding states which are encouragements to us.

For example, as children, the earth looked solid and firm and flat to us, and we thought that if we walked far enough, we could reach its edge. We did not see the true actuality but for us it was true, and as long as our realization of the earth was that it was flat and had an end, just so long did that idea hold us in an unyielding grip.

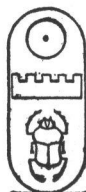
Later, we learned that the earth was a globe, revolving in space; and our

consciousness expanded to encompass this new realization. For practical purposes, *we still had the firm, flat earth upon which to tread; we felt as secure as before.* The only change was the realization in our consciousness.

As time passed, we learned that this seemingly solid mass was composed of molecules, atoms, electrons, and that it would return back again to the vibrating spirit. Once more our consciousness expanded to embrace this larger realization. For practical purposes, *we still had the firm, flat earth upon which to tread; we felt as secure as before.* The only change was the realization in our consciousness.

We further learned that our physical bodies were made up of molecules, atoms, electrons, and that they too would go back to the vibrations of spirit. We learned that those same elements which composed the earth were found in our physical bodies, and we began to realize that part of us and the earth were the same. Not only did the earth uphold us, it also nourished our bodies, and we realized that there was an unbroken line from the earth through the plant and animal to the human organism. Again our consciousness expanded to embrace this larger realization. For practical purposes, *we still had the firm, flat earth upon which to tread; we felt as secure as before.* The only change was the realization in our consciousness.

Our consciousness continued to expand. We thought of other worlds, all



revolving in space—of stars and suns, millions of them—and the idea was conceived that there were an infinite number of things beyond our ability to realize. It was then that we recognized the unity of all things held within the Cosmic mind. But for practical purposes, *we still had the firm, flat earth upon which to tread; we felt as secure as before.* The only change was the realization in our own consciousness.

We continued to learn more about realities. We learned that sound and light were not actualities in the same way as was the earth, but they were conditions we realized in our consciousness and only as we did realize them were they able to exist. Then, and then only, could we exclaim, "We hear! We see!"

We pondered on this wonderful expanding consciousness within ourselves, and another realization stirred within us: "Why, everyone lives in a private world of his own; the world as he con-

ceives it to be!" One is exhilarated by the mighty storm; another crouches in fear. One revels in the beauty and mildness of southern climes; another rejoices in the snowy northland. One is deeply wounded by a disloyal friend—the ONE prayed, "Father forgive them; they know not what they do." And so we begin to feel a new tolerance and a new gentleness toward our neighbor and his views of life.

Would we realize the loveliness about us through which we pass with unseeing eyes? would we know the truth of our being? Then let us be constant in the process of the superseded states of consciousness. Always and always, newer and wider realizations wait on the horizon of our awakening consciousness, and one day all blindness will be banished: all misconceptions will be outgrown and our consciousness will be one with the great Cosmic Consciousness. We will know the Divine Realities of the God of our Hearts.



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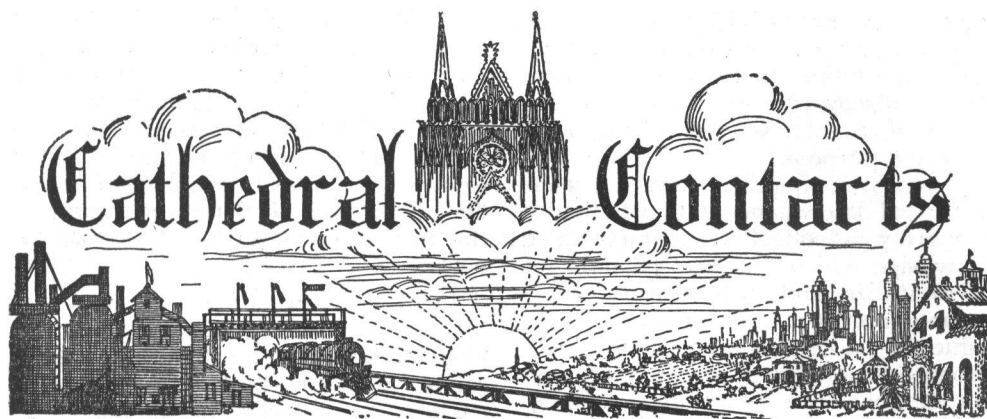
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INTELLECTUAL CURIOSITY

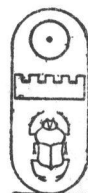


CURIOSITY IS, fundamentally, no more than a desire to know. This desire is expressed early in life. It is probably a safe conclusion that a child is usually more curious than an adult, or, at least, the child has no hesitation in letting its curiosity be evident.

Curiosity makes one utilize the desire to know, to learn something in a manner which will either produce knowledge and a degree of wisdom, or cause one to be merely a nuisance in his attempting to find out anything that is not supposed to be made public. In this respect, we might say that curiosity has both a negative and a positive aspect. It is negative when an indi-

vidual expresses curiosity merely to learn something from someone or to interfere in the private affairs of anyone. Curiosity is positive when this desire to know is for the purpose of sincerely gaining knowledge with the idea of beneficially utilizing that knowledge.

Without curiosity, and its companion, imagination, life would be rather drab and probably everyone's life would fall into a routine pattern. It is the positive form of curiosity that causes man to explore the universe of which he is a part, as well as to explore his own mental capacities, and attempt to gain knowledge that can be applied in some way to an ultimate goal of usefulness to society as a whole. Probably nothing of importance in man's history has been accomplished without the underlying



curiosity of the individual who was so prompted by his desire to know and utilize the unknown that he was led to make a discovery and, from the application of the knowledge acquired, to achieve a purpose.

We must distinguish between routine or factual knowledge as to whether it is merely a collection of facts or a knowledge which makes it possible for us to utilize and put to worth-while purposes our own capacities. Some may argue that a certain adjustment to environment, a degree of happiness and contentment, can be attained without much knowledge. It is true that people with little academic education have accomplished this goal in life. But a satisfaction that comes from inactivity and complete lack of concern regarding the universe about us cannot be classified, from the viewpoint of an intelligent human being, as a very worthwhile achievement in life.

The individual who attempts to analyze a situation in which he finds himself immediately meets with a challenge, but he also finds various tools that are placed in his environment for him to utilize in meeting that challenge. Man, being the most intelligent of all living things, at once feels the urge to use, to the best of his ability, the forces and elements which exist in his environment. This situation is even supported in mythical and religious traditions. According to the Biblical story of creation, man was given domination over all things on earth with the implication that he was to use them in bringing about a better life for himself and for other human beings, and, at the same time, through this process, to relate himself more satisfactorily to his Creator.

Intellectual curiosity should then be regarded as a positive drive within man causing him to see beyond the routine activities of daily living and causing him to challenge his existence and his relationship to his environment in a manner so as to enable him to better understand all forces operating in the universe and to learn how to cooperate with them.

In the teachings of many Eastern religions and philosophies, the highest ideal for man is to be able to eventually relate himself with his Creator for a oneness and a perfect harmonious relationship. This ideal is based upon the principle that man is a part of God and that his ultimate goal in life and his ultimate state of perfection will be reached when, through knowledge and experience, he becomes actively aware of this relationship and relates himself in unison with that creative force. When man has reached the state where he becomes fully conscious of the God within him, then he has accomplished the purpose for which he was created.

Intellectual curiosity, we might say, is an internal driving force that constantly impels man to aim toward a breaking down of all the mental and physical barriers that now cause him to be a seemingly separate segment, related only in an indirect manner to his Creator. Intellectual curiosity tends to direct man toward that knowledge and those actions which will ultimately bring his life to a perfect, harmonious relationship with all the Cosmic forces and principles. This is the goal of mysticism; this is the goal of the individual who uses his intellectual curiosity to fit himself into the scheme of the universe.

MID-ATLANTIC ANNUAL RALLY

The fourth Mid-Atlantic Rally sponsored by the John O'Donnell Lodge will be held at its Temple quarters on May 6 and 7, in Baltimore, Maryland. The two-day program includes several advanced scientific demonstrations and displays, the Second Temple Degree Initiation, illuminating lectures, mystical ceremonies, a banquet, and entertainment. Members of all degrees are invited to participate. Registration begins at 10:00 a. m., Saturday, May 6, at the Temple.

Make early reservations. Write to: Mrs. Lee C. Gray, Rally Secretary, 710 Dryden Drive, Baltimore 29, Maryland.



Karma, or the Law of Moral Causation

By THE VENERABLE NARADA MAHA THERA

(Reprinted from 1949 Vesak Number, *Ceylon Daily News*)



WHAT IS the cause of this inequality of mankind? How do we account for the unevenness in this ill-balanced world?

Why should one be brought up in the lap of luxury, endowed with fine mental, moral, and physical qualities, and another in absolute poverty, steeped in misery? Why should one be born a millionaire and another a pauper? Why should one be a mental prodigy and another an idiot? Why should one be born with saintly characteristics and another with criminal tendencies? Why should some be linguists, artists, mathematicians, and musicians from their very cradle? Why should others be congenitally blind, deaf, and deformed? Why should some be blessed and others be cursed from their birth?

Either there must be a cause or causes for this inequality or it must be purely accidental. Surely no sane person would attribute this unevenness, this inequality, this diversity, to blind chance or pure accident.

* * *

Strictly speaking nothing happens to any man that he does not deserve for some reason or other.

Some religionists attribute this inequality to a single cause such as a God-Creator. The Buddha denies the existence of a God-Creator.

The Pali equivalent for a God-Creator in other religions is either Isvara or

Brahma. In the texts there is not even a faint trace of any reference by the Buddha to the existence of a God-Creator. Nowhere has the Buddha placed a supernatural God over man.

Evidently the question of a God-Creator was not so seriously discussed as the more intricate problem of soul. On several occasions has the Buddha denied the existence of a permanent soul—Atta. As to the denial of a Creator there are only a few references in the *Anguttara Nikaya*, *Majjhima Nikaya*, *Digha Nikaya* and *Jatakas*. In no place, however, has the Buddha admitted the existence of a Creator whether in the form of a being or force.

* * *

According to some modern thinkers this variation is due to heredity and environment. One must admit that they are partly instrumental, but they cannot be solely responsible for the subtle distinctions that exist amongst individuals. Why should, for instance, twins who are physically alike, enjoying the same privileges of upbringing, be very often temperamentally, intellectually, and morally totally different?

Heredity alone cannot account for this variation. It explains only similarities but not the differences.

The infinitesimally small cell we inherit from our parents is only about 1/120 part of an inch across. This physical germ explains only a portion of man. With regard to the more complex and subtle mental, intellectual, and moral differences we are left in the



dark. The theory of heredity cannot give a satisfactory explanation for the birth of a criminal in a long line of honorable ancestors, for the birth of a saint in a family of evil repute, for the arising of infant prodigies, men of genius, and Buddhas.

According to Buddhism this variation is due not only to heredity, environment, "nature and nurture," but also to our own Kamma or, in other words, to our own inherited past actions and present deeds. We ourselves are responsible for our own deeds, happiness and misery. We create our own heavens. We create our own hells. We are the architects of our own fate.

"Every living being," says the Buddha, "has Kamma as its own, its inheritance, its congenital cause, its kinsman, its refuge. Kamma is that which differentiates all living beings into low and high states."

* * *

Although Buddhism attributes this variation to Kamma, as one of the chief causes, yet it does not assert that everything is due to Kamma. In such a case there is no difference between Buddhism and some theistic religions that attribute everything to a single cause. Kamma is only one of the twenty-four conditions explained in the *Abhidhamma*.

Refuting the erroneous view that "Whatever weal or woe or neutral feeling is experienced, all that is due to some previous action," the Buddha states in the *Anguttara Nikaya*:

"So, then, owing to a previous action, men will become murderers, thieves, unchaste, liars, slanderers, babblers, covetous, malicious, and perverse in view. Thus for those who fall back on the former deed as the essential reason there is neither desire to do, nor effort to do, nor necessity to do this deed or abstain from that deed."

According to the *Abhidhammavata* there are five Niyamas or orders that prevail in the physical and mental realm.

They are:

1. Kamma Niyama, order of action and result; e. g., good and bad deeds produce desirable and undesirable results respectively.

2. Utu Niyama, physical (inorganic) order; e. g., seasonal phenomena of winds and rains, periodical bearing of flowers and fruits, etc.
3. Bija Niyama, order of germs or seeds; e. g., similar seeds producing similar fruits, rice producing from rice seed, sugar taste resulting from sugar cane or honey, etc.
4. Citta Niyama, order of mind; e. g., processes of consciousness (*Citta-Vrtti*), etc.
5. Dhamma Niyama, order of the Norm; e. g., the phenomena occurring at the advent of a Bodhisatta in his last birth, gravitation, etc.

Every phenomenon, mental or physical, could be explained by one of these five orders.

What is Kamma?

The Pali term *Kamma*—Sanskrit *Karma*—literally means action. Any kind of action whether mental, verbal, or physical, of a worldling, is regarded as Kamma. In its ultimate sense Kamma means good and bad volition (*Kusala and Akusala Cetana*). Involuntary or unintentional or unconscious acts are not treated as Kamma.

In other words all good and bad we do constitutes Kamma. They need not necessarily be past actions. They may be both past and present. At this very moment of writing this article on Dhamma, the writer is acquiring fresh Kamma and the readers also in intelligently reading it.

* * *

It is this doctrine of Kamma which the mother teaches her child when she says: "Be good and you will be happy, and others will love you. But if you are bad, you will be unhappy, and others will hate you."

In short Kamma is the law of moral causation. In other words it is the law of cause and effect in the etherical realm.

Kamma is action and Vipaka, fruit, is its reaction. It is the cause and effect.

Like a mango seed is Kamma. Mango fruit arising from the tree is like the Vipaka, effect. The leaves and flowers are like the Vipakanisamsa—inevitable consequences.

As we sow, we reap either in this life or in a future birth. What we reap

today is what we have sown either in the present or in the past.

The Samyutta Nikaya states:

*According to the seed that's sown,
So is the fruit ye reap therefrom,
Doer of good will gather good,
Doer of evil, evil reaps.
Sown is the seed, and thou shalt
taste*

The fruit thereof.

Kamma is a law in itself. But it does not follow that there should be a lawgiver. Ordinary laws of nature, like gravitation, need no lawgiver. The law of Kamma too demands no lawgiver. It operates in its own field without the intervention of an external, independent, ruling agency.

Nobody, for instance, has decreed that fire should burn. Nobody has commanded that water should seek its own level. No scientist has ordered that water should consist of hydrogen and oxygen, and that coldness should be one of its properties. These are their intrinsic characteristics.

* * *

Inherent in Kamma is the potentiality of producing its due effect. The cause produces the effect; the effect explains the cause. The seed produces the fruit; the fruit explains the seed, as both are interrelated. Even so Kamma and its effect are interrelated; "the effect already blooms in the cause."

Happiness and suffering which are the common lot of humanity are the inevitable effects of some cause or causes. From a Buddhist point of view they are not rewards and punishments. They are the due effects of our own good and bad deeds. Good begets good; evil begets evil.

"You are born poor in this life on account of your past evil Kamma. He is born rich on account of his good Kamma. So be satisfied with your lot. But do good now to be rich in your next life.

"You are oppressed now because of your past evil Kamma. That is your destiny. Be humble and bear your sufferings calmly. Do good now. You will have a better life after death."

* * *

The Buddhist doctrine of Kamma does not favour such fatalistic views. Nor does it advocate a post-mortem justice. Kamma is not intended to com-

fort the poor by promising illusory happiness after death.

We are born into the state created by ourselves. By our own efforts we can create new environments too. Our birth is determined by our past Kamma, but our present is determined both by our past and present actions. Several causes, chiefly our own doings, contribute either to our progress or downfall in this very life itself.

According to the Buddhist doctrine of Kamma one is not always compelled by an iron necessity. Kamma is not fate. It is not predestination which is imposed on us by some mysterious unknown power to which we must helplessly submit ourselves. It is one's own doing which reacts on one's own self, and so we have the possibility to divert the course of Kamma.

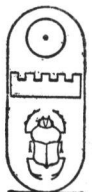
Although it is stated that neither in heaven nor in the recesses of a cave is there any place in the world where one could escape evil Kamma, yet one is not bound to pay all the past arrears of one's Kamma. In such a case no emancipation is possible. One is neither the master nor the servant of Kamma. Even a most vicious person could by his own effort regulate his life and become a most virtuous person.

We are always becoming something, and that something depends on our actions. We may at any moment transform ourselves for the better or for the worse. Even the most sinful person should not be discouraged or despised for his evil nature and human weaknesses. He should be pitied, for we must also have been in that same position at a certain stage. As we have changed for the better he may also be changed, perhaps sooner than ourselves. Who can say what good Kamma he has in store for him? Who knows his potential goodness?

"Hidden in the deep of our being is a rubbish heap as well as a treasure house."

Angulimala, a highway robber and a notorious murderer, attained Saintship in that life itself.

Asoka who was stigmatised, Canda the wicked, on account of the atrocities caused by him to expand his Empire, completely changed his career to such an extent that today "amidst the tens of thousands of names and monarchs



that crowd the columns of history, their majesties and graciousnesses, and serenities and Royal Highnesses and the like, the name of Asoka shines and shines almost alone, a star."

* * *

Where is Kamma?

It is not a force stored within the psyche, for there is neither a receptacle nor a storehouse in this ever-changing complex machinery of man, but dependent on the Five Groups (Panchak-khanda) or the stream of life is every experience the individual has passed through, every influence felt, every impression received, every characteristic, divine, human, or brutal. In short the whole Kamma force is dependent on this life flux, ever ready to manifest itself in disconcerting strength at unexpected moments.

Where, Venerable Sir, is Kamma? questions King Milinda from the Venerable Nagasena.

"O Maharaja," replies the Venerable Nagasena, "Kamma is not said to be stored somewhere in this fleeting consciousness or in any other part of the body. But dependent on mind and matter it rests manifesting itself at the opportune moment, just as mangoes are not said to be stored somewhere in the mango tree, but dependent on the mango tree they lie springing up in due season."

Just as wind or fire is not stored up in any particular place, even so Kamma is not stored anywhere within or without this body.

Kamma is an individual force that is transmitted from one existence to another. It plays the chiefest part in the moulding of one's character and explains that marvelous phenomenon of genius. The clear understanding of this doctrine is essential for the genuine welfare of the world.

It is this doctrine of Kamma that gives consolation, hope, self-reliance, and moral courage to a Buddhist.

When the unexpected happens to him and when he is beset with difficulties almost insurmountable and misfortune almost unbearable he consoles himself with the thought that they are the results of his own doings. He realizes that the inevitable must happen.

He no doubt reaps what he has sown. He can at the same time turn up the weeds and sow useful seeds in their place, for the future is entirely in his hands. Kamma enables him to shape his future as he wills.

* * *

When the wicked are successful in every walk of life, whilst the virtuous meet with ill-luck and are compelled to lead a sorrowful life, a Buddhist would neither accuse another of injustice nor blame the world for its unjust ways, since he knows that they are only reaping what they have sown. The virtuous are thereby not discouraged because they are convinced that their good acts will have their due effects in some future life though not in the present.

Even the most corrupted person is not condemned in Buddhism. On the other hand, he is loved and shown the way to a perfect life. He is assured that he has the chance to reform himself at any moment. He has the hope of even attaining Eternal Peace.

A Buddhist who is fully convinced of the Doctrine of Kamma does not pray to another to be saved but confidently relies on himself for his salvation.

It is this belief in Kamma that validates his effort and kindles this enthusiasm. This law of Kamma explains the problem of suffering, the mystery of so-called fate or predestination of other religions, and above all the inequality of mankind.

What we think, speak, and do, become our own. These thoughts, words, and deeds that constitute Kamma pass from life to life, exalting and degrading us in the course of our wanderings in Sansara.

Says the Buddha:

*Man's merits and the sins he here
hath wrought*

*That is the thing he owns, that
takes he hence,*

*That dogs his steps, like shadows
in pursuit.*

*Hence let him make good store for
life elsewhere,*

*Sure platform in some other future
world,*

*Rewards of virtue on good beings
wait.*



BRAHMAN TEMPLE

This fantasy of beauty, adjoining the famous Ramakrishna Temple in India, is visited by hundreds of faithful followers each day. Many come by boat from the opposite banks of the Hooghly River, which appears in the background.

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Sydney Chapter, I.O.O.F. Bldg., 100 Clarence St. F. R. Goodman, Master, 2 "Girvan" 129 Kurraba Rd., Neutral Bay; Victor Bell, Sec., 60 Dennison St., Bondi Junction. Sessions 1st, 3rd and 5th Saturday afternoons.

Melbourne, Victoria:

Melbourne Chapter, 25 Russell St. Kathleen Dodds, Master; Fred Whiteway, Sec., 37 Black St., Middle Brighton S. 5.

BRAZIL

Sao Paulo:

Sao Paulo Chapter, Rua Tabatinguera 165. Sylvio E. Polati, Master; George Craig Smith, Sec., Caixa Postal 4633. Sessions 2nd and 4th Sat., 8:30 p. m.

CANADA

Montreal, P. Q.:

Mount Royal Chapter, The Lodge Room, Victoria Hall, Westmount. Mrs. A. Englehard, Master; Jean Pierre Trickey, Sec., 444 Sherbrooke St., E. Sessions 1st and 3rd Thurs., 8 p. m.

Toronto, Ontario:

Toronto Chapter, 12 Queen St., East. Oron C. Dakin, Master; Edith Hearn, Sec., 300 Keele St. Sessions every 2nd and 4th Thurs., 8:15 p. m.

Vancouver, B.C.:

Vancouver Lodge, 878 Hornby St. Dorothy L. Bolsover, Master, Tatlow 2003; Lettie C. Fleet, Sec., 1142 Harwood St., MA-3208. Sessions every Mon. through Fri. Lodge open 7:30 p. m.

Victoria, B.C.:

Victoria Lodge, 725 Courtney St. Miss E. M. Burrows, Master; Dorothy G. Johnston, Sec., 821 Burdett Ave.

Windsor, Ont.:

Windsor Chapter, 808 Marion Ave. Mrs. Stella Kucy, Master; George H. Brook, Sec., 2089 Argyle Ct. Sessions every Wed., 8:15 p. m.

Winnipeg, Man.:

Charles Dana Dean Chapter, I.O.O.F. Temple, 293 Kennedy St. A. G. Wirdnam, Master; S. Ethelyn Wallace, Sec., 851 Westminster Ave. Sessions 1st and 3rd Thurs., 7:45 p. m.

DENMARK AND NORWAY

Copenhagen:*

The AMORC Grand Lodge of Denmark and Norway. Arthur Sundstrup, Gr. Master, Vester Voldgade 104; Kaj Falck-Rasmussen, Gr. Sec., A. F. Beyersvej 15 A, Copenhagen F., Denmark.

EGYPT

Cairo:

Amenhotep Grand Lodge. Salim C. Saad, Grand Master, 1 Kasr-El-Nil St.

*(Initiations are performed.)

ENGLAND

The AMORC Grand Lodge of Great Britain. Raymond Andrea, Gr. Master, 34 Bayswater Ave., Westbury Park, Bristol 6.

London:

London Chapter. Richard Lake, Master, 38 Cranbrook Rise, Ilford, Essex; Lawrence Ewels, Sec., 86 Datchet Rd., Catford, London, S. E. 6.

FRANCE

Mlle. Jeanne Guesdon, Sec., 56 Rue Gambetta, Villeneuve Sainte Georges (Seine & Oise).

HOLLAND

Amsterdam:*

De Rozekruisers Orde, Groot-Loge der Nederlanden. J. Coops, Gr. Master, Hunzestraat 141.

ITALY

Rome:

Italian Grand Lodge of AMORC. Orlando Timpanaro Perrotta, Sec., Via G. Baglivi, 5-D, 1, Quartiere Italia.

MEXICO

Mexico, D.F.:

Quetzalcoatl Lodge, Calle de Colombia 24. Sr. Ruperto Betancourt, Master; Sr. Benito de Koster, Sec., Eureka No. 15, Col. Industrial.

INDONESIA

Bandoeng, Java:*

Mrs. M. C. Zeydel, Gr. Master-General, I. Multatuli Blvd.

NEW ZEALAND

Auckland:

Auckland Chapter, Victoria Arcade, Room 317. Mrs. E. M. Wood, Master, 2nd Fl., Giffords Bldg., Vulcan Lane, C 1; John O. Andersen, Sec. Sessions every Mon., 8 p. m.

PUERTO RICO

San Juan:

San Juan Chapter, 1655 Progreso St., Stop 23. Santurce. J. L. Casanova, Master; Jesus Rodriguez, Sec. Sessions every Sat., 8 p. m.

SWEDEN

Malmo:*

Grand Lodge "Rosenkorset." Albin Roimer, Gr. Master, Box 30, Skalderviken, Sweden.

SWITZERLAND

Lausanne:*

AMORC Grand Lodge, 21 Ave., Dapples. Pierre Genillard, Gr. Sec., 2 Chemin des Allinges.

VENEZUELA

Caracas:

Alden Chapter, Velázquez a Miseria, 19. Sra. F. Briceno de Perez, Master; Sra. Carmen S. Salazar, Sec., Calle Cuarta 2, Bellavista. Sessions 1st and 3rd Fri., 6 p. m.

Latin-American Division

Armando Font De La Jara, F. R. C., Deputy Grand Master

Direct inquiries regarding this division to the Latin-American Division, Rosicrucian Park, San Jose, California, U. S. A.

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